

CHRISTIAN COURIER

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Campaign encourages exploration of forgiveness

Alan Doerksen

WATERLOO, Ont. – Forgiveness has immense importance in religion and society in general, but little attention has been given to it by medical, behavioral and social scientists. Because of this, the John Templeton Foundation is running a Campaign for Forgiveness Research to encourage scientists and academics to explore the boundaries of forgiveness.

The Templeton Foundation was started by American Christian financier and benefactor John Templeton, and is well known for its annual Templeton Prize for Progress in Religion. On its website, the foundation describes its main mission as "to pursue research at the boundary between theology and science through rigorous, open-minded and empirically-focussed methodologies,



Christopher Burris

drawing together talented representatives from a wide spectrum of fields of expertise."

Through the Campaign for Forgiveness Research, the foundation

aims to "sponsor innovative ... studies in the underdeveloped area of forgiveness research. The intent of the program [is] to enhance and increase understanding of this important moral and spiritual principle and thereby stimulate the appreciation of the virtue of forgiveness in the modern world."

The foundation contends that the existing body of scientific knowledge of forgiveness is small. Therefore, it is encouraging studies of many aspects of forgiveness, including:

- its effects on individual health and happiness;
- reconciliation of racial, ethnic and interfaith conflicts;
- health, happiness and stability of marriages, families and communities.

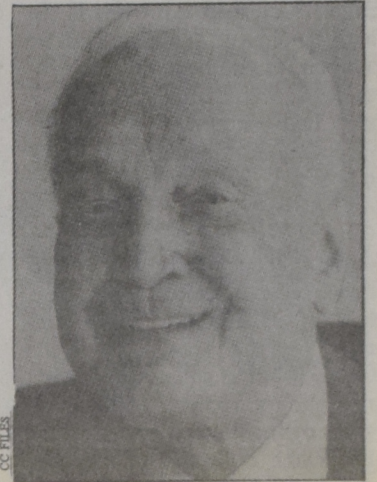
Since the campaign began two years ago, many scholars and

scientists have submitted proposals, many of which have been accepted. Recipients will receive awards in the range of \$100,000 to \$1 million (US).

Forgiveness and perpetrators

Several Canadians are working on projects connected with the campaign. Christopher Burris, a professor of psychology at St. Jerome's University in Waterloo, Ont., is involved in a project called "Forgiveness as a Process of Interpersonal Inclusion," along with fellow psychology professor John Rempel.

"We're focussing on forgiveness in the context of close relationships," explains Burris. "One thing that has been fairly unexplored is the perspective of the offender or the perpetrator. A lot of



Sir John Templeton

literature is really focussed on forgiveness and how it can be good for you. The focus of attention has been on the victim. What we're

See SCHOLARS page 2...

Colombia rebels close 300 evangelical churches, kill 25 pastors in six months

Kenneth D. MacHarg

BOGOTA, Colombia (LAM News Service) – Twenty-five evangelical pastors have been killed and up to 300 churches closed in the past six months as Colombia's violence escalates, according to Rev. Hector Pardo,

pastor of Bogota's Tabernaculo del Fe (Faith Tabernacle).

The increasing violence is a result of Colombia's 40-year-old civil war between leftist guerrilla groups and the government. The fighting has left 35,000 people dead in the last decade alone.

"Some of the pastors have been targeted because they are Christians," says Pardo.

Pardo is an influential pastor in the capitol, Bogota, and a member of the General Council of Latin America Mission. He said that others were murdered because of their perceived alliance with one or another of Colombia's warring parties.

An excuse to kill

"The latest two who were killed were accused of being allied with the paramilitaries (right-wing groups opposed to the guerrillas)," Pardo says. The pastor denied that the men were supporters of any faction and said that the guerrilla's charge was "just an excuse to kill them."

Pardo explains that some pastors have found themselves caught in the middle because of their Christian principles. "One pastor was asked by guerrillas from the National Liberation Army (ELN) to deposit guerrilla money into his

own personal bank account. Perhaps that money was from the guerrilla's drug trade or kidnapping, but the pastor refused saying that it was against his Christian principles. The guerrillas gave him 20 days to leave the area, but he stayed, saying that he was there to serve the Lord and the people. On the 21st day, the guerrillas called and said they wanted to meet him. He went and never returned."

Pardo expresses concern about the systematic closing of evangelical churches in Colombia. He says that the majority of those closed were in a demilitarized zone in the southern part of the country where Colombia's President Andres Pastrana withdrew government troops last November. The withdrawal of the soldiers was intended to create good will and pave the way for talks with the Revolutionary Armed Forces of Colombia (FARC), the country's oldest and largest insurgent group.

In response to the closings, Pardo says he wrote directly to the

commander of the FARC troops in the demilitarized zone asking why the churches were closed. "We believe that our ministry is for all of the people, guerrillas, government troops, common people, government officials, poor, rich, people on the left, people on the right," he asserts. Pardo also asked the commander for an explanation of who killed the pastors and why.

Getting people to talk

Pardo says that he has conducted talks with ELN commanders and government officials attempting to bring the two sides together. Efforts at peace negotiations between the Pastrana government and FARC officials have largely been viewed as a failure and violence has risen in recent months.

Over 1,350 kidnappings have been reported so far this year in Colombia. In an effort to force the government into talks this past April, the ELN hijacked a small

See REBELS page 2...

Issue theme:

Being mature involves intellect and emotions:

On being grown-up Christians (pp. 4, 12-17)



* *A look at some fall TV programs (p. 7)*

* *Fall is here! (pp. 10, 18)*

* *Archaeology and the Old Testament intersect (p. 19)*

News

Scholars differ on role of faith in forgiveness

... continued from page 1

focussing on is: there are consequences for being forgiven or not being forgiven for the perpetrator as well." For a perpetrator who is not forgiven, one consequence can be an ongoing sense of shame, explains Burris.

Although Burris and Rempel have been short-listed for funding from the foundation, they have not yet received any funds, says Burris. One reason for this is the high number of people who have applied for and been accepted for projects. Originally, the foundation had earmarked \$5 million (US) for the project, but for the past year or more, it has been trying to raise another \$5.5 million (US).

One method the foundation has been using is getting help from high-profile leaders, such as former president Jimmy Carter and former archbishop of South Africa Desmond Tutu, who have come onboard as supporters of the Forgiveness Campaign, explains Burris. Tutu has been named a co-chair of the campaign. Tutu has said, "Forgiveness and reconciliation are not just ethereal, spiritual, other-worldly activities. They have to do with the real world. They are 'realpolitik,' because in a very real sense, without forgiveness, there is no future."

'Glorified bake sale'

Another way the foundation plans to raise funds is through a

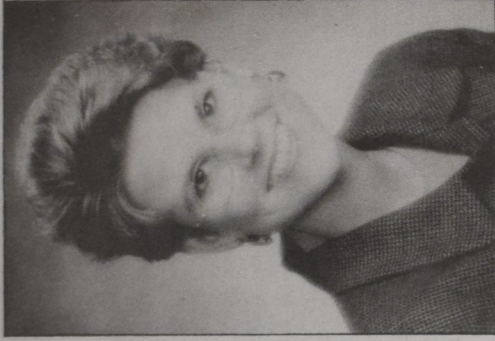
gathering of grant recipients and possible donors at a symposium in Boston, to take place October 2 and 3. Burris refers to this as "a glorified bake sale."

Although he teaches at a Catholic university, Burris calls himself a Catholic "historically." He explains, "I'm a theological Cheshire cat. If you ask too many questions, I'll smile and disappear!"

"Forgiveness can be an entirely human phenomenon," Burris contends. "I don't see forgiveness as being necessarily linked to religious tradition. Individuals are hurting in relationships apart from a religious context."

But Charlotte van Oynen Witvliet disagrees. "I can't imagine a world in which forgiveness happens in which God is not directly involved," asserts Witvliet, who is also working on a project on forgiveness funded by the Templeton Foundation. She is a professor of clinical psychology at Hope College (an institution connected to the Reformed Church in America) in Holland, Mich. Witvliet's project involves studying how feeling scared, feeling like getting even, feeling sorry for someone else, and forgiveness relate to one's health. Her laboratory study will involve 30 males and 30 females in an emotional imagery test.

What Witvliet hopes to accomplish is: "To use the tools of science to better understand the experience of forgiveness." She



Prof. Charlotte van Oynen Witvliet.

wants to find "what happens to people's feelings and their physiology" when they experience forgiveness.

Effects on victims

In contrast to Burris' project, Witvliet's focuses on the effects of forgiveness or lack of it has on the victim of a crime or other hurtful situation. "If that person who was hurt actively mulls over the crime, or nurses a grudge, what effect does that have on their mind and their body?" she asks. One aspect of this she will examine is empathy by the victim toward the perpetrator. This means "not to excuse that person, but to try to understand [him or her]."

"The forgiveness condition I see as two-pronged: letting go of



Former Archbishop of South Africa Desmond Tutu

who is researching "Forgiveness in Psychotherapy", and University of Calgary Professor John Ellard, who is studying the psychological mechanisms and processes involved in forgiveness. Topics being examined by other scholars include: "Forgiveness and AIDS: Accepting the Diagnosis, Assuaging the Blame", "Healing, Forgiveness and Reconciliation in Rwanda", and "Truth and Forgiveness in South Africa."

Other Canadians involved with forgiveness projects are: Leslie Greenberg, a professor of psychology at York University in Toronto,

that bitterness, and trying to adopt an attitude of goodwill toward the offender," explains Witvliet.

Witvliet and her husband, literary expert and recent CC contributor John Witvliet, attend a Christian Reformed Church in Grand Rapids, Mich. She sees faith as a vital part of forgiveness. "I think it's absolutely central. I would say, though, that forgiveness can be understood in very different ways." For instance, she says, Jews and Muslims have different concepts of forgiveness from the Christian view, "but they still value it very much."

For Christians, forgiveness is "central to the gospel, it's central to our creeds, our prayer," asserts Witvliet. "We have the strongest motivation to do this because of Christ's sacrifice." Forgiveness "requires genuine effort on our part, and it's a tremendous gift of grace. As we gain a better understanding of the experience of forgiveness, that can help us with our theological understanding of forgiveness."

Other Canadians involved with forgiveness projects are: Leslie Greenberg, a professor of psychology at York University in Toronto,

Rebels kidnap 130 Colombian worshippers

... continued from page 1

joined a nationwide series of demonstrations against kidnapping and the civil war. Evangelicals have joined the protests, forming a "Permanent Assembly of Civil Society for Peace" which held a large meeting in Cali in July. Lilia Solano-Gongora, a Latin America Mission missionary, said that 2,000 people attended from around the country, "asking for peace and justice and calling for a cease fire."

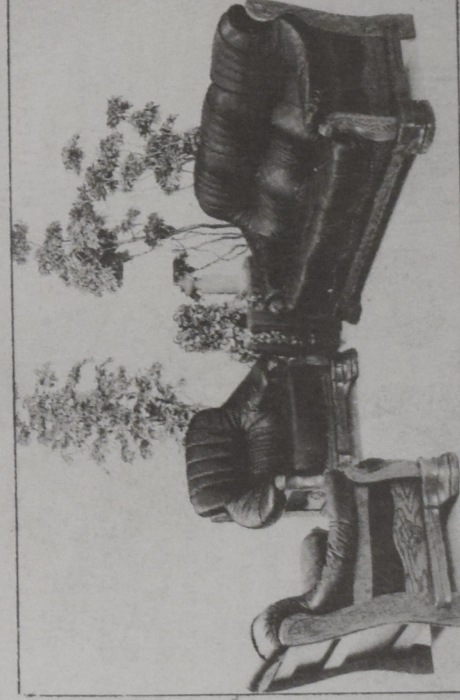
When asked if his public stance for peace might jeopardize his

safety, Pastor Pardo said, "I have confidence, I am at peace with the Lord." Pardo said that he has joined other evangelical leaders in establishing a nationwide prayer chain, a "circle of prayer" that will pray for peace in his troubled country. Pardo has also asked President Pastrana to declare a nationwide day of prayer.

"Peace is impossible at this time in Colombia," Pardo says. "To stop the fighting will take either a miracle or other intervention of the Lord. We are asking Christians around the world to join in prayer for peace and that the Lord will be glorified."

It will take a miracle

Meanwhile, public revulsion to the continual violence is fueling a growing call for peace. More than 1.5 million Colombians have



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In-house News

A new era is off the ground at CC

During the summer we wrote that we would soon be announcing some of our plans for the future of *Christian Courier*. We can now unveil the foundation for those plans. We envision CC gradually moving from a newspaper to a magazine which we hope and believe will appeal to thoughtful, biblically grounded readers of various ages and church backgrounds, readers who will be (and already are) leaders in the Christian community in many capacities. That is not to say that if you do not consider yourself a "leader" or potential leader we'll be leaving you behind. Any thinking Christian who reads will, we believe, find a place for themselves in CC.

We will, of course, retain our "Reformed perspective," but we may more often refer to it simply as a biblically based worldview. That's because it is a perspective that is shared by all Christians who take Scripture seriously and are earnest about applying their faith to all of life.

A different approach

To carry out our plans the board of Reformed Faith Witness, the non-profit organization which publishes *Christian Courier*, has approved a new staff structure: an editorial team which brings together people of diverse talents and backgrounds, each of whom will contribute to the whole in many ways. The team will be led by managing editor Marian Van Til. It currently also includes Alan Doerksen, Diane Klein, and its newest member, Harry der Nederlanden.

We want to take this opportunity to introduce Harry. He's already been contributing articles, editorials and cartoons from time to time. Now, as one of our associate editors, he will join us in

forging our future plans, and in lending his considerable and diverse talents and his keenly honed biblical perspective to our ministry in a variety of ways.

Harry der Nederlanden, 55, is a native of Edmonton and a graduate of Dordt College (Sioux Center, Iowa). His career has included four years of writing and editing for the Reformed Ecumenical Council (then Synod) and writing speeches for the REC secretariat; and working as a translator and editor for Paideia Press. He has done post-graduate work at the State University of New York at Buffalo in literary theory, and has taught literature at the college/university level. More recently, while continuing writing – including working on a novel – he has supported himself and his family by working as the custodian for Calvin Memorial Christian School in St. Catharines.

We covet your prayers

Harry and his wife, Rose, an Iowa native, live in St. Catharines, and have four children, Nathan (who is married), Clarissa (a graduate of Redeemer College), Pamela, 16, and Jonathan, 14.

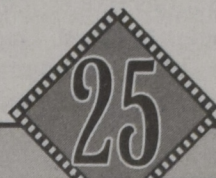
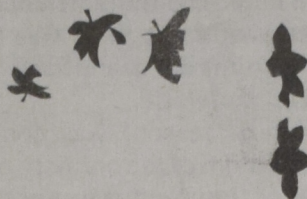
Harry's main hobby is reading, and observers (including this one) marvel at the fact that he seems to have a near photographic memory for what he reads.

We heartily welcome Harry to the CC staff and to our editorial team, and look forward to his contributions to our future. We will announce other staff additions as they occur, and will gradually reveal the details of our ongoing plans.

We covet your prayers as we move into a new era in a new millennium, and we thank you for your continued support. We encourage you to give us feedback – positive and negative – as well:

write us a letter, send us an e-mail, give us a call. And if you enjoy reading us, tell your friends and relatives!

Marian Van Til
Managing Editor



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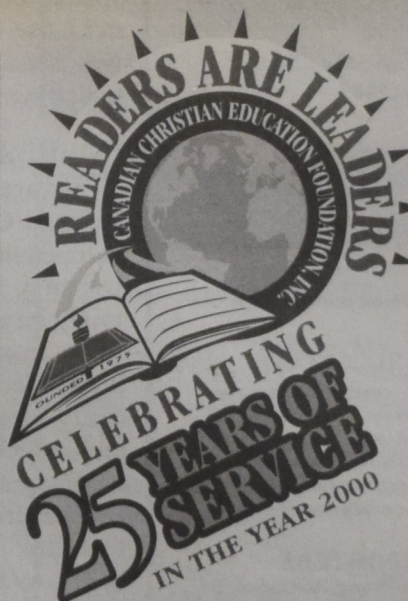
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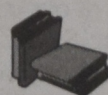
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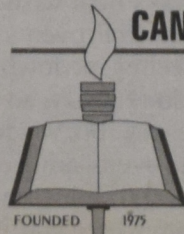
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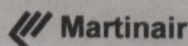
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Editorial

Biblical maturity: as close as Grandma's kitchen

Harry der Nederlanden

Maturity. One of those crossover words, borrowed from the realm of plants. Plants have a fixed cycle of development. Physically speaking, people do too. Before the law, in most respects you are considered mature when you have reached the age of 21.

Maturity in the fuller sense usually refers to the capacity to assume responsibility and to make commitments. It is linked to independence. In fact, it is one of those words that functions like a loose thread in a sweater: when you begin to tug at it, you soon unravel the whole thing, "the whole thing," in this case, being one's culture or worldview.

Changing definition

Maturity is obviously one of those touchstones that varies a lot from one era to another, and from one society to another. It is intimately related to our most cherished ideals. There was a time in the history of Christianity when believers looked up to those who withdrew from society into prayer and contemplation. Others received the title of Saint because they helped to construct a theology

as grand and intricate as a Gothic cathedral.

The philosophical tradition long associated maturity with the development of our reasoning capacity, our ability to reflect on who we are and why we are here. The Enlightenment revised this idea so that what was valued was not a grasp of over-arching truths but quantifiable knowledge of ourselves and our world.

Maturity (i.e., reason) was contrasted to the fuzzy, folk wisdom of the ordinary person. But the philosopher or the scientist was not satisfied with such feeble tools. He (in the 18th century this was a male domain) strove for a more certain level of knowledge that would lift him above the vale of prejudice and illusion.

Eventually, maturity became closely associated with the power to judge all things by one's own rational standards, rather than on the basis of tradition, or prejudice, or faith or some other external authority. Intellect, not holiness, served as the primary yardstick.

Given this ideal, schools sought above all to develop reasoning and analytic skills. The cultured person was one able to distinguish well-grounded truths from those accepted by the "common man." It is also no wonder that the first reliable measurement of human capacities should be one for intelligence, defined largely in mathematical and spatial terms. This measurement finally came under close critical scrutiny in the 1960s because it was seen to favor children from a social class which was already privileged.

'Multiple intelligence'

In reaction to this narrow notion of intelligence, Howard Gardner, a cognitive psychologist, developed the idea of "multiple intelligence." A person may not do well in math and science, but might be adept at dealing with people. But it's one thing to notice that I.Q. is different from emotional maturity and another to understand what it really means to be emotionally mature. One Israeli psychologist spent almost two decades developing a test for "emotional quotient" (E.Q.).

Measuring people is never an innocent, objective activity. Behind it is an idea of what a person ought to be, a particular view of humankind. When we Christians speak of maturity, although we cannot avoid being influenced by the standards of our culture, we will bring other standards to bear. Standards embodied for us in Jesus Christ, the Wisdom of God.

In the Bible, maturity is closely related to wisdom. It comes highly recommended in the book of Proverbs. I have always held wisdom in high esteem. But when I turn to Proverbs for wisdom, I always come away feeling let down. So much of it seems so mundane, so ordinary, so ... well, disappointing. It resembles the folk wisdom my mother used to dish out. "The overbearing own two-thirds of the world," she'd say. Sometimes this meant: "If you want to get anywhere you'll have to learn

to stand up for yourself." At other times it meant: "If that person wants such-and-such so badly, let him or her have it; the cost of getting it – being rude and obnoxious – is too high."

Simple stuff?

You come away from Proverbs convinced that wisdom is a good thing to go after, but you don't get a lot of profound content. Take this proverb for example: "A good name is more desirable than great riches." People of many cultures have believed this. Among the nobility long ago you could get cut to ribbons for slandering someone's good name. In the Old West, you could get shot. Nowadays you can get sued.

That's obviously not what the Bible intends, for: "A gentle answer turns away wrath," and "A quick-tempered person displays folly." It has always seemed to me that these Proverbs do little to make you wise. You already need to be wise to know how to apply them.

The wisdom that is commended is hardly a high-flown, spiritual sort of thing. It is a very down to earth kind of know-how, specific to a culture and a situation. No eternal verities, no profound insight into super-temporal truth, no subtle reasoning skills, no sophisticated methods of testing and verifying your findings are required here. It's as if God had decided, maybe as a joke on those of us with a high view of inspiration, to include in Scripture some of our grandparents' favorite folk sayings. *Take note, you seekers after wisdom in distant, exotic places: go to your kitchen and listen to Grandma.*

This is something Christians, particularly those in the Calvinist tradition, do need to be reminded of: however radical the Fall, God is present in creation and in us his creatures. He has entrusted to us the care of the earth and of one another. And he continually gives us the power to show that care. He gives to us individually but above all corporately. We don't have to travel to the Himalayas to get it, or consult philosophers, psychologists or theologians. It's as nearby as the kitchen.

Partners with God

Sometimes Christians play off God's sovereignty and the Bible's authority against human creativity and responsibility. Then the more stress we put on God and the Bible the less room there is for human beings. It doesn't work that way. God with his Word and Spirit does not elbow us out of the picture: he redeems and empowers us to become mature persons, partners.

We need not live as slaves and servants because God has sent his Son that we too might become sons and daughters of God. If we look within *ourselves* for this sort of maturity, we will remain forever timid and uncertain.

It is not in ourselves, but in Christ. He is the Wisdom of God, he is the cosmic Christ, he is our maturity.

Christian Courier

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- report on significant events in the Christian community and the world;
- express opinions infused by Scripture and rooted in a Reformed perspective;
- provide contact for the Christian community.

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Letters

Will kids be amazed by grace, or Christians' gracelessness?

I'm puzzled by the efforts of Saskatoon Christians to enforce recitation of the Lord's Prayer in that city's schools ("The Lord's Prayer, Bible readings banned in Saskatchewan schools" CC, August 23, 1999).

Why are we so contemptuous of the Lord's Prayer that we are willing to use it to club non-believers into accepting our view of what this country is about? Fighting to preserve recitation of the prayer in public schools empties it of its spiritual purpose and makes it the vehicle for a political position - i.e., the assertion that Canada is a Christian nation - which was dubious years ago and is laughable now.

Allowing kids to opt out preserves the pretense of individual religious freedom, but how many

kids will just mouth the prayer in order not to stand out? Who in heaven hears these prayers, uttered in indifference, resentment, anger or scorn? What happens in the hearts of children of other faiths, of marginal faith, or of questioning faith? Will they be amazed by grace? Or amazed by the gracelessness of Christians?

Christ himself warned us not to cause children to stumble, yet in this instance we are pushing them to take God's name in vain. We take God's name in vain when we imagine that the ritual public recitation of a prayer will somehow sanctify education. For all our claims of "Thy Kingdom come, Thy will be done," it's really *our* imagined kingdom and our intolerant will that's being promoted - and God's name is far from

hallowed for our efforts.

Instead of supporting the effort to preserve the Lord's Prayer in public schools we should repent for taking the prayer so cheaply. We should welcome the fact that, thanks to the efforts of some Jews, Muslims and atheists, it will no longer be exploited in the service of a civil religion.

And we should question a political party whose leader is so wrapped up in this civil religion that he can flippantly compare the removal of the prayer to the persecution of religious groups in China; it's a lame joke that makes Christian political action look nostalgic, self-centred and laughable.

Nicholas Terpstra
Toronto, Ontario

There's another side to public school prayer

The August 23 issue of *Christian Courier* contained several stories about prayer in Saskatchewan's public schools. Those interviewed generally favored maintaining prayer in those schools, but there may be a different side to it.

In 1971 I was a substitute

teacher for the very first time, and had my first acquaintance with the public school system. The opening exercises consisted of the Lord's Prayer and the national anthem, both piped into the classroom using a lousy record or tape (I don't recall which).

The Lord's Prayer is supposed

to honor God. This was totally the opposite; a disgrace. If the prayer is not said in an honoring way it should not be said at all. It's breaking the commandment "You shall not take the name of the Lord your God in vain."

Bert den Boggende
Lacombe, AB

Trust God

Re: Bert Hielema's "Nose for News" (CC, Aug. 23): Mr. Hielema writes: "Why, I wonder, are conservative Christians in the forefront of abuse of God's creation?"

This statement is an unwarranted accusation of a group of Christians who believe in God's Word but apparently seem to get blamed for being careless about environmental problems. It seems that "all-around environmentalists" know exactly how to solve the problems regarding the environment. And one may wonder if the "all-round environmentalists" are reading Scripture in an all-encompassing way.

I think that conservative Christians and environmental Christians all believe that "our world belongs to God," and that he directs and bends to his will all that happens in this world (see the "contemporary testimony" *Our World Belongs to God*, Article 13, and Matthew 6:25-4).

If we believe that God is in

control and has his own plan for his creation, this world, and human history, then we have to trust him, too; but it seems to be that environmentalists want to help God a little in running his creation.

Environmentalists are worried about the depletion of the ozone layer, air and water pollution, shortage of fresh water, etc., etc., but they still drive cars to work and also for pleasure, use electricity for daily living and for entertainment, use natural gas or oil to heat their houses, eat all kinds of food which are produced with chemicals....

Be thankful for modern life

For sure, we all have our responsibility in caring for God's created world, but I believe that we also may be thankful for all the good things we have. We are thankful that we can turn the switch to have light and can turn up the thermostat, or down, that we may drive a car to go to work or go on holidays, that we have plenty of

food, that we can step in the airplanes for meetings or to visit relatives.

These are all splendid gifts from the Lord and we should be thankful that we may use them in this time in which we are living. We should dare to use his gifts of oil and gas, electricity, technology and medical science without fear for the future because the world belongs to God and he directs and bends all that happens in this world, also the environment. We have to trust God more than people.

K.Schenk
Edmonton, Alberta

50th Anniversary

Immanuel Christian Reformed Church, Cornwall, Ont., Saturday, Oct. 2 at 7:30 p.m.; special service Sunday, Oct. 3 at 10:00 a.m.

No ceremony, no commitment

Bert den Boggende wrote ("When Does a Marriage Begin," CC Aug. 23): "Evidence suggests that cohabitation without further ceremony was socially common and legally sanctioned. What looks like a modern phenomenon turns out to be the oldest form of marriage."

The modern phenomenon isn't merely cohabitation without ceremony; it's often cohabitation without commitment. Deciding to move in together for as long as both partners are happy is not the same as promising to be faithful for better or for worse until death. Even if we believe that rituals and legalities are secondary and that permanent commitment is primary, the fact remains that most modern live-ins have made no such permanent commitment.

If the only problem in "living together" were the individualism which despises community ceremonies and public institutions, it would be bad enough. But even worse is the selfishness and cowardice which refuses commitment to another person and breaks God's commandments regarding sex.

When a man and a woman live together and have sexual intimacy without a lifelong covenant, they are fornicating like people who have no part in the Kingdom of God (1 Corinthians 6:9-10). Any church which becomes too "sensitive" to say this is losing its saltiness.

David Feddes
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In-house News/Emotional Health

Introducing...

Marian Van Til

You may have noticed that in our last couple of issues we have run humorous articles by British writer Jay Reay on anger and vanity, and in this issue, one on sloth. Jay will be doing a series for us on what from medieval times the church considered the "seven deadly sins" ("vanity" isn't actually part of the list, but probably should be, and was certainly apropos to our issue on dress). While the "deadly sin" parlance is not part of the Reformed theological tradition, the sins represented – anger, sloth, envy, gluttony, pride, lust, avarice – beset us no less than Roman Catholics or any other Christians, of course. After that series, Jay will, we hope, continue to write for us frequently.

Jay was educated at an Anglican public school and spent part of his childhood in Kenya. His career has included a stint in the Royal Navy, teaching business people how to present themselves on TV and radio, act-

ing and theatre directing, television ad writing and directing, and owning an ad agency whose clients included Xerox, Jack Daniels and race car driver Jackie Stewart.

Jay has also been the CEO of a healthcare company and has taught managers at a Japanese business school affiliated with an Oxford University college. His main work is consultancy in knowledge management, and management training. In his free time he reads, writes, walks, sails, gives speeches as a member of Toastmasters International, and pursues his interest in maritime history.

Fifteen years ago he recommitted himself to his Christian faith and was then trained as a counsellor with a home church group which was part of his parish in the Church of England. His wife, Philippa, works in radiography and breast cancer screening at a teaching hospital in Oxford. They have two daughters, aged 21 and 17, and live 10 miles northeast of Oxford.

Getting Unstuck



Arlene Van Hove

Marriage is no chair-lift ride to fulfillment

"Amber, I love that you are independent and strong willed. I love that you are a caring person, and that I have been able to share my thoughts, dreams and feelings with you. I know in my heart that you will be my constant friend, my faithful partner in life...."

"Benjamin, I love your optimistic and selfless personality. I love and value your desire to be true and real. You inspire me to look further into ideas and perceptions and you challenge me to continually explore myself. I, too, know in my heart that you will be my constant friend, my faithful partner in life...."

Words of appreciation of each other's uniqueness and lifelong promises of love, encouragement and support swirl through the garden like soft rustling leaves. The summer breeze tugs playfully at the ivory-colored silk fabric covering the garden arch causing it to billow behind the pastor and the bridal couple like a giant veil. Wisps of hair dance teasingly around the bride's and groom's faces as they recite these vows.

As the mother of the bride I enjoy the stillness of the ceremony. I look at Amber and Benjamin and I quietly thank God for guiding us in raising our youngest daughter. I am reminded of his grace as important milestones of her life pass through my mind. From her uncomplicated birth to her recent graduation from The King's University College where she met the man who is now vowing to spend the rest of his life with her. I also thank God for the Christian parents who have raised our new son-in-law. The couple is truly happy.

Happiness a by-product

Like most parents I enjoy seeing our children happy. And like most parents I would like nothing better than to see this joy continue all their life long. But I also know that the happiness of their wedding day, while a beacon in times of distress, cannot be a goal for their life.

The reality is that long-term happiness or contentment is a *by-product* of successfully working through the joys and challenges of everyday marital and family life.

Philip Yancey, the popular and prolific contemporary Christian author of *Where is God when it hurts*, *Disappointment with God*, *The Jesus I never knew*, and the more recent *What's so amazing about Grace* bears witness to that. On the 25th anniversary of his wedding he wrote an open letter to his wife in *Christianity Today* and made no secret of their struggle to make a go of their marriage. He readily admits they used the services of a marriage counsellor.

Yancey writes that for some couples, marriage is a bit like taking a chair-lift ride up the mountain. But for him and his wife, they *climbed* to the top! Climbing consists of picking up one foot and putting it in front of the other one. It is about taking a thousand or two thousand steps, keeping on, no matter how hard we breathe and how much our legs ache. So on the occasion of his 25th anniversary he's happy to report that while his legs ache, they're still at it and the view is great.

Climbing yields more rewards

The view from the top of the mountain by chair-lift is different from the view we get when we climb it. When we glide to the top we have limited contact with the ground. When we climb we often have to traverse the mountain's gullies, crevasses, boulders and valleys to get to the top. Climbing challenges us to form a more intimate relationship with the mountain, giving the view more dimensions. Choosing this path allows us to respect, appreciate and have a deeper understanding of the intricacies and wonders of the mountain.

So, what do I wish for Amber and Benjamin and all the other couples who were married this summer? Enjoy God's grandeur; and may you have many days of happy hiking.

Arlene Van Hove is a psychotherapist with Cascade Christian Counselling Association in Surrey, B.C. The therapeutic characters and situations she writes about are fictional, but reflect many people's struggles.

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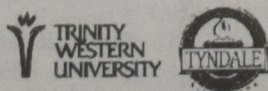
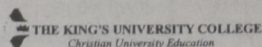
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Arts/Media

The '99 TV season: A contrast in values (as always)

Ron DeBoer

It's the time of year for the new TV shows, and usually the time of year when many Christians complain to me about the moral decline of television programming. Someone told me the other day, "There's nothing decent on anymore."

Recently, I had the opportunity to preview the year's new TV shows and revisit some of the old ones. As the father of four children I'm always on the lookout for quality family programming, while keeping a wary eye out for shows with themes and images with which I'm not comfortable. Like most fall seasons, this year's slate of new and old shows offers us programs that range from the good, to the bad, to the disturbing.

At a glance, the first thing you notice with this fall's programming is the youthfulness of the characters and storylines. The teen demographic group—baby boomer children—in North America are being targeted by network executives as never before. Unfortunately, with new shows such as *Oh Grow Up*, *Popular*, and *Wasteland*, the teen role models won't be highly exemplary.

The titles of these new shows allow you a glimpse of the themes: thirtysomethings suffering from severe cases of extended adolescence; teens striving for popularity; restless young adults on the prowl for city-as-playground indulgences.

While all these shows are carbon copies of NBC's *Friends*, and are regarded as harmless and even fun by some, there are other shows aimed at youth which you might be interested in checking out in order to arm yourself with credibility when your children say they want to watch them.

Pervasive spirits

One new show predicted by experts to do well is called *Angel*, which is a spin-off of *Buffy the Vampire Slayer*, a show about a teen girl who fights demons, vampires and other monsters. In *Angel*, the main character, 244 year-old Angel, played by David Greenwalt, seeks redemption for a past in which he tortured and murdered people. Like *Buffy*, this show is dark and the characters are brooding. Most episodes give out large helpings of evil, and those characters "conquering" evil are themselves questionable.

But television's interest in spirituality has its up side. *Touched by an Angel*, which airs on Sunday nights on CBS, starring Della Reese and Roma Downey, follows



The Camden Family from 7th Heaven: l.-r. (back): Matt, Simon, (front) Ruthie, Anne, Mary, Lucy, Eric.

the lives of a group of angels who help people who are struggling with life's problems. Each episode is uplifting and sends out the message that we are all angels and all have the ability to help those in need. The success of *Touched by an Angel* even resulted in a spin-off—*Promised Land*—about a family which travels across America helping needy people. What they learn about life adds wisdom and strength to their own family (and is beneficial to us viewers).

Unfortunately, despite the continuous cry from Christians for quality family programming, not enough of an audience could justify CBS continuing a fourth season of *Promised Land*. I raise the issue of *Promised Land* to urge readers to write letters of praise and approval to networks which give us good quality programs like *Touched by an Angel* and *Promised Land*. If everyone truly wanted quality and "clean" programming, the networks would give it to us, for we, in the end, dictate the content of shows, and even individual episodes.

Worth a look

Four dramas—two of which are Canadian—worth checking out this fall are *Seventh Heaven*, *Wind at My Back*, *Twice in a Lifetime* and *Get Real*—the latter of which debuted September 18 on CTV.

Seventh Heaven (Saturdays, 8:00 p.m.) is a family drama about

the daily life of the Camdens. At the beginning of the series Eric, a minister, and Annie have five children ranging in age from kindergarten to high; the family is later unexpectedly enlarged with a set of twins. Each character brings his or her own set of challenges to the family dynamic. Previous seasons have dealt with social issues like smoking marijuana, dealing with bullies, getting a driver's license, alcoholism and sibling rivalry. While the "religion" presented is carefully non-sectarian and never mentions Christ, this family prays regularly, engages in healthy dialogue about being effective Christians and experiences first-hand the challenges of being Christian in a harsh world.

Wind at My Back (Sundays 7:00 p.m. CBC) is the ongoing chronicle of the Bailey family in 1930s New Bedford. Torn apart by economic hard times while trying to survive the Great Depression, two boys, Hub and Fat Bailey, lose their father and are forced to live with their powerful and wealthy Grandmother Bailey who owns half of New Bedford including the Mining Company on which the town relies. By the second season (the show is now in its fourth) the boys' mother re-emerges and marries a New Bedford school teacher. If you like shows like *The Waltons*, *Little House on the Prairie* and *Road to Avonlea*, you'll enjoy *Wind at My Back*.

Twice in a Lifetime (Saturdays, 7:00 p.m.) is a new show on CTV which gets us back to the spirituality theme of *Touched by an Angel*. In this hour-long drama, characters are allowed to turn back the clock and change something in their lives. When they die, these troubled souls are met by Mr. Jones, played by Canadian Gordon Brown, and escorted to a midway point between heaven and hell. Here, Jones tries to convince an Old Testament-like judge to send his client back in time and fix what went wrong in his or her life.

TV critics say each episode will result in at least one good cry, but are wary about saying whether or not an audience can be gathered for this show, especially since in Canada it will often be overshadowed by *Hockey Night in Canada*. So set those VCRs and watch *Twice in a Lifetime* on another night when family programming is scarce.

Get Real (Wednesdays 9:00 p.m.) is another new family drama, on Global, with a little more grit than the aforementioned dramas. The Green family is the central focus of this show, with Mitch (Jon Tenney) and Mary (Debrah Farentino) going through marriage problems from the pilot episode. Like most family dramas, a great deal of plot material comes from the children.

Oldest daughter Meghan doesn't want to go to college; Cameron prefers skateboarding to studying;

and little Kenny is being bullied for his lunch money.

An added twist that makes *Get Real* unique is the presence of widowed Grandma Green, who watches all the events from a distance and espouses frequent advice to Mary about parenting and marriage. Critics give *Get Real* high marks for its freshness and good writing, but how truly based in reality the show is can only be decided by time.

Television has always of more than one mind in its programming content decisions, having to rely on demographic data, the moral climate and the political landscape of a country, and past programming successes and failures. However, I want to re-emphasize that we TV viewers have power. We watch the shows and buy the products advertised on the shows. Advertisers, surveying carefully how many of us are watching, tell networks what to air and what to cancel. Everything depends on us the viewers.

Next time you can't seem to find anything decent to watch on TV, ask yourself: When was the last time I mailed or e-mailed a letter to networks or sponsors expressing my views as a Christian TV viewer?

Ron DeBoer teaches media literacy at Eastwood Collegiate Institute and is project leader for the Ontario Media Literacy Website (<http://www.angelfire.com/ms/MediaLiteracy/index.html>).

Church

American Lutherans approve 'full communion' with Episcopalians

Marian Van Til, with files from the ELCA and ECUSA

DENVER, Colorado — At this writing it has been two weeks since the 1999 Churchwide Assembly of the Evangelical Lutheran Church in America (ELCA) approved full communion with the Episcopal Church (the American branch of the worldwide Anglican Communion) on August 19. But the move is still the talk of both denominations involved.

The important move came after three days of what has been called "intense but civil debate," and was decided with the approval of 69.3 per cent of assembly delegates (a vote of 716 to 317). A two-thirds majority—or at least 66.7 per cent

approval—was required for passage. The churchwide assembly, the chief legislative authority of the ELCA, met August 16-22 in Denver, with some 2,500 people participating, including 1,039 voting members.

Perhaps part of the ongoing talk comes in light of the fact that just two years ago the ELCA failed by six votes to approve a Concordat of Agreement with the Episcopal Church at its 1997 assembly in Philadelphia.

According to a 1991 document called *Ecumenism: The Vision of the Evangelical Lutheran Church in America*, the ELCA has a list of six criteria which must be met in order to consider "full commu-

nion" with another denomination. Those criteria demonstrate "theological and missiological implications of the Gospel that allow variety and flexibility." These characteristics stress that "the church act ecumenically for the sake of the world, not for itself alone."

Six criteria

Full communion means: 1. A common confessing of the Christian faith; 2. A mutual recognition of baptism and a sharing of the Lord's Supper, allowing for joint worship and an exchangeability of members; 3. A mutual recognition and availability of ordained ministers to the service of all members of churches in full communion, subject only but always to the disciplinary regulations of other churches; 4. A common commitment to evangelism, witness, and service; 5. A means of common decision making on critical common issues of faith and life; 6. A mutual lifting of any condemnations that exist between churches.

Such communion "does not demand organic union, though it does not rule it out." The ELCA voted in 1997 to accept full communion with the United Church of Christ, the Presbyterian Church (U.S.A) and the Reformed Church in America. There was controversy about that decision because of a differing view of Communion in the Reformed tradition and because the United Church of Christ

is widely regarded as the most theologically liberal of all American Protestant denominations.

Objections not stilled

Some objection was still voiced to the agreement, and it must win also final approval by the Episcopal Church. In the most controversial provision, Lutherans would agree to join Episcopalians in the historic episcopate, which the Episcopal Church sees as a sign of the church's continuity with the apostolic church.

Opponents of full communion argued that agreement in Word and Sacrament is sufficient for unity. Lutherans in other parts of the world do embrace the historic episcopate but it has never been part of American Lutheranism.

In a prepared statement, Episcopal presiding bishop Frank T. Griswold said, "I pray that our response can be positive. The 30 long years of conversation and dialogue have come to fruition. The promise of our deepening life together offers real hope for the broken world. The test of our full communion will be our faithfulness to the gospel in mission and witness, in prayer and fellowship at God's altar. We ask the Holy Spirit to lead us in the days ahead, to unfold and deepen our relationship."

Lutheran presiding bishop H. George Anderson said, "This is a big step for us—but we're not dancing yet. We live in hope."

Perry said that it's time to be "prayerful and sensitive" in recognition that over 30 per cent of the assembly voted against the agreement. "Healing is a part of our new life together." He said that the educational task, helping Episcopalians understand the new document and how it differs from the Concordat of 1997, will begin almost immediately.

Bridging the 'Reformation gap'?

Martin Marty noted that this is the first time in American religious history that a church has bridged the gap between churches so diversely governed—congregational, presbyterian, synodical, conference-based and episcopal. In light of the new relationships, the Lutheran vote could open the way for other churches to consider the historic episcopate. "Many new partnerships might lie ahead," he predicted.

Prof. J. Robert Wright of the Episcopal General Seminary in New York, an advisor to the ecumenical office and a partner in the writing process, agreed. In an interview he said that "Lutherans have bridged the gap of the Reformation and have given a powerful new energy to the ecumenical movement for the new millennium." He expressed his hope that the General Convention would "embrace their decision" next summer.

Haitian witch doctors succumb to prayer

PORT AU PRINCE, Haiti (Religion Today)—Witch doctors in Haiti were no match for praying Christians. Two witch doctors became Christians in recent months through the prayers and witness of Christians. Eugene Enns of Grace Missions International told Religion Today, Haitian Christians are praying people because they live "in the heart of darkness," Enns said.

The country was officially dedicated to Satan in 1791 and President Aristide rededicated it to voodoo in 1991. More than 75 per cent of the people practice voodoo.

Grace Missions offers formal education, trade skills, and the Gospel to Haitian children. "We strive to build indigenous leaders who can go out and plant churches," Enns said. Haitian Christian Paul Romeus started a school with 20 children in 1981. Today there are more than 4,000 students attending the Drop of Love Institute, and 15 churches have been started. The Nebraska-based ministry sends financial support for students and pastors, and co-ordinates short-term mission trips to Haiti.

Entire Balkan region now hears gospel via radio

GRIGORIOPOL, C.I.S. (TWR) — The entire Balkan region is now able to hear the message of Christ via radio, thanks to a million-watt transmitter and TransWorld Radio broadcasts. The Cary, North Carolina-based TransWorld Radio expanded its ministry to the troubled region in August by broadcasting from a powerful AM transmitter and directional antenna system in Grigoriopol, Commonwealth of Independent States.

TWR-Europe was already airing nightly programs in Russian, Ukrainian and Byelorussian from a 500,000-watt AM transmitter when it signed a broadcast agreement in February with the Moscow-based Main Center for Control of Broadcasting Networks, which oversees broadcasts in the CIS.

TWR leaders established relationships with officials in Moscow and Grigoriopol and were given first choice of available broadcast times. The agreement gives TWR exclusive religious broadcasting

rights from the facility. This is TWR's 13th primary transmission site worldwide.

Two hours of Christian programming are aired each night in Romanian, Bulgarian and the Gypsy languages of Balkan Romani and Kalderash. Eventually broadcasts will also be heard in Serbian and Macedonian. A

30-minute-long Bible study program is included; it was previously broadcast in Balkan Romani from Albania.

TWR said that response to its verse-by-verse teaching by the late J. Vernon McGee recently led to the opening of a sixth evangelical church for Gypsies in Bulgaria.

New Catholic law schools will emphasize religion, ethics

WASHINGTON (Religion Today) — New Roman Catholic law schools in the U.S. will emphasize religion, ethics, and values. Two Catholic universities—Seattle University, and Barry University in Miami—have bought existing law schools and plan to change them from secular to religious institutions, the (U.S.) *National Catholic Reporter* says.

Two other law schools are starting up in the next two years. One is

affiliated with St. Thomas University in St. Paul, Minnesota, and the other, known as Ave Maria School of Law, will be a freestanding school in Ann Arbor, Michigan (home of the University of Michigan).

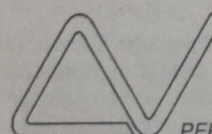
Deans and administrators of the schools say the country needs lawyers who are not only proficient in their profession but have a solid grounding in ethical and moral values.


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Church

Do I need to put away my purple backpack?

On 'maturing' and turning 30

"The fear of the Lord is the beginning of wisdom, and the knowledge of the Holy One is insight. For by me your days will be multiplied, and years will be added to your life." Prov. 9:10-11

September has always been one of my favorite months. When I was young, September meant the start of school, which I loved. Now, September marks the anniversary of my serving my church, and the anniversary of my ordination. But September has always been a favorite month because it marks my birthday. This year I have been thinking about my birthday quite often. That's because I turn 30 this year.

Thirty has always stood for me as the line between growing up and being grown up. I feel like I should have my act together now: I should be mature, have a well-ordered and disciplined life. I feel like my drawers and my desk should be organized.

When I was in seminary, I had friends who were 30 and they seemed to have it all together. One classmate had his entire library catalogued in his computer. This is more impressive when you know that he was a philosophy major while in college and completed law school before coming to seminary. He had more books than many small countries probably do.

Another friend who was 30 had the neatest briefcase, with color-coded files for each class. He would come into class, always two minutes early, open the leather case, slide out the file, and briefly review the previous day's notes. This, while just as class began I would slide into my chair with my stuffed-full-of-crumpled-papers bright purple backpack thrown over my shoulder. But I was 21. Young. I could get away with such things.

Can't do that anymore

I don't feel like I can get away with such things anymore. If I went to a special lecture at the seminary today wearing jeans and a rugby shirt (my typical sem gear), and had my snazzy purple backpack with me, there are some folks I know who would truly have to look twice to even recognize me. If I tossed on my sunshine yellow baseball cap which says "Life is Good" on the front, I know I could stump even more people.

I've gotten old, you see. I'm expected to wear nice clothes, and to carry a purse. I'm supposed to be able to carry on conversations about things like life insurance and mortgages. People assume I do things like read the paper and follow world events. They also assume that knowing which song was

Chapter & Verse



Al Wolters
• Mary S. Hulst Antonides

number one on MTV's "Total Request Live," or which one of the Back Street Boys is Luke is not information I would have readily at hand.

And the scary part is: they're right. I can discuss politics with the best of them. I do have a purse. I don't even know if there is a Back Street Boy named Luke. I've gotten old. I'm turning 30.

No sympathy!

I don't get much sympathy from co-workers or council members on this. As one elder said to me, "I've already done that twice!" But I'm not interested in sympathy as much as in self-reflection. To me, this is the end of my 20s, the decade in which I graduated from college, was married, graduated from seminary and began my career. I've done a lot of learning, a lot of growing, a lot of growing up. I hope I've matured.

I'm not done, of course. I'm far from done. My drawers aren't anywhere near organized. My briefcase was made by Eastpack. I'd rather be wearing a rugby shirt.

I guess what I am hoping for is the freedom to keep on growing – and growing up – during my 30s. But I'd like the freedom to be a little crazy from time to time. I'd like to play ultimate frisbee with my youth group. I'd like to use hip phrases off the pulpit. I'd like to wear my baseball cap.

Deep inside, I suppose that I hope my 30s will be as much fun as my 20s were. I hope they are as full of self-discovery. I hope they are as full of joy. I hope they will surprise me with great blessings from God, as my 20s did.

Going with God

I have no idea, really, what is in store for me in the next decade, as many of us don't. I probably had more of an idea of my future when I was entering my 20s. At least then I could plan on several years of schooling. Now, everything is open. But I'm realizing that I have a lot less anxiety about my future than I did when I was 19. I think that's because a great part of growing up is simply growing: growing in faith, growing in trust, growing in my love of God. I know that no matter what my 30s may hold, my God holds me in the palm of his hand. And that knowledge brings with it a peace into which I will grow for the rest of my life.

Mary S. Hulst Antonides is pastor of Eastern Avenue Christian Reformed Church in Grand Rapids, Michigan.

Christian leaders meet to discuss evangelism to Jews

NEW YORK, N.Y. (EP) — The Lausanne Consultation on Jewish Evangelism (LCJE) met recently for its sixth international conference at Hofstra University on Long Island, New York. Some 130 participants from around the world produced a statement which highlighted developments in the field of Jewish evangelism and sounded a note of affirmation for the task of bringing the Good News of Yeshua (Jesus) to the Jewish people and the world.

In light of reports of increased anti-Semitic activity, the conference participants (both Jewish and Gentile believers in Yeshua) expressed their solidarity with the Jewish community. They pledged to use their influence to condemn such un-Christian behavior.

Reconciliation efforts

The delegates reaffirmed their commitment to the evangelization of Jewish people, to co-ordinate global strategies, and to exchange information and resources. One resource was the introduction of a book of demographics, *Facts and Myths about Messianic Congregations*. One of the authors, Bodil Skoett of Jerusalem, commented, "We wanted to make available some accurate statistics on the messianic movement in Israel and clear up the myths." Skoett adds, "When these undoctored facts are

known, it will surprise many."

Topics of other conference reports included outreach to the Hasidic community, efforts for reconciliation between Jews and Arabs, and the rise of messianic congregations in Israel, Germany and the former USSR.

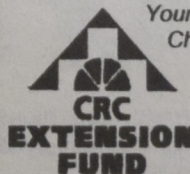
Lisa Lodan, a member of the organization's international co-ordinating committee, called the gathering "a historic moment in Jewish evangelism." She went on to say, "It's deeply encouraging to see what is going on and very challenging to see what remains to be done and to know that we can do more through a network like LCJE to accomplish God's purposes than by ourselves."

Kai Kjaer-Hanson, the international co-ordinator of LCJE said, "We're involved in the most important endeavor. We're involved in bringing the love of Jesus to the Jewish people, so that they can bring the love of Jesus to the whole world."

Tuvya Zaretsky, the newly elected president of LCJE concluded, "We are on the eve of a new millennium and we are excited to see the rise of a new generation of workers in our field taking part in our deliberations. They are ready to meet the challenge of Jewish evangelism in the 21st century."

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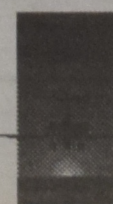
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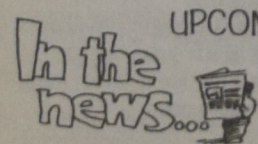
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TOPICS

Oct. 4 Families
Oct. 18 Being Reformed
Nov. 1 Stewardship
Nov. 15 Smelling Things
Nov. 29 Bio-tech Age
Dec. 13 Joyeux Noël

Imagine missing this stuff !!!

Send your questions to Peter and Marja. Confidentiality is assured.

Changing Season

Why does the autumn sun look orange?

Carol Savonen

There's nothing like the low-angled light of autumn shining on a late season garden. Have you ever wondered why the sun appears so low and golden, or even orange at this time of year?

George Taylor, state climatologist with the Oregon Climate Service housed at Oregon State University, offers a scientific explanation.

"The sun appears orange when it is near the horizon," Taylor explains. "This is due to light from the sun passing through a greater

distance within the atmosphere when it's at a low angle in the sky.

"During this passage, the shorter wavelengths of light – the violet-blue-green rays – are filtered out, leaving primarily the red-orange-yellow light. During winter, the sun remains close to the horizon for much of the day, so the color is likely to remain red-orange for more hours than during summer."

There's another reason for more colorful light in the fall, says Taylor.

"Now that fall burn season is

upon us, there's additional particulate material in the air, and this can cause the sun to appear more orange as well," he says. "Smoke and dust particles do the same kind of filtering to violet-blue light as long atmospheric paths do."

And as autumn creeps towards winter solstice, Taylor forecasts yet more color. "Compared to summer, the sun may appear low and orange now. But just wait 2 ½ months and see what "low" and "orange" can really be!" he says.

Fall chores for the gardener

CC Staff

As fall is upon us it's time to prepare for cold weather before the gardening season draws to a close.

- Clean garden tools for winter storage. Clean soil from tools and oil tools with movable parts. Carefully sharpen lawn mower blades and pruners, or take them to a professional if you're not comfortable doing it yourself.
- Clean gutters and downspouts of fallen leaves and debris. Serious

damage may occur if water and snow accumulate in gutters.

- Store garden chemicals in a dry place, away from children, pets and other animals. Keep from freezing.
- Turn off water faucets. Drain and store hoses in a warm place so water won't freeze and cause cracks and holes.
- Bring in clay pots. Clay garden ornaments are prone to cracking and breaking from the

fluctuating temperatures during the winter.

When you finish these chores, relaxing with a cup of hot apple cider (adorned with a cinnamon stick) might be nice. And before you know it, the garden catalogs will arrive with the promise of spring.



Intangible things

Heidi VanDerSlikke



A time for every purpose under heaven

Some people thrive on change and excitement. I'm the type who needs routine and stability to accomplish anything. I like to feel I'm in control, to consider things carefully, develop a plan and stick to it. Of course, "considering" and "developing" present ample opportunities for procrastinating. As for control, any believer knows that it's basically an illusion. My life is more often like an *Love Lucy* rerun than the well-oiled machine I had in mind.

So I try not to be inflexible in the name of organization. But it's true that I am resistant to change. The furniture in our house hasn't been significantly rearranged since we moved in back in 1988. I change my hairstyle about once in a decade, and then only slightly. I am happiest when my daily, monthly and yearly routines are so predictable you could mark time by them. (as a matter of fact, I do). My children are indeed fortunate that I don't have the power to "freeze frame" their lives. Who knows at what stage of arrested development I would have kept them!

A bittersweet season

It nearly broke my heart this summer when my 13-year-old informed me that she was too old for a room full of teddy bears and flowered hearts. I knew she was right, but as we scraped the little critters from her bedroom walls I lamented their demise – as well as her undeniable progress toward adulthood. Still, when the project was all done, the room looked so nice I was inspired to take on a real character building exercise: redecorating the bathroom.

September is always hard on me. This is partly because summer is my favorite season, and September signals summer's end. But I think the real problem for me is that September brings changes. My kids go back to school. This year they will all be graduating – one from elementary school and two from high school. More changes. I myself am decreasing my time in a familiar line of work to increase time in formal studies. And for the first time in 10 years I will begin service as a volunteer youth worker again.

Avoiding regrets


I make these choices willingly, and yet I can't escape the feeling that they are as inevitable as the fading of my suntan or the falling leaves of autumn.

When I was a kid, many summer evenings were spent driving along the Niagara escarpment with my parents. The journey would culminate at the Stoney Creek Dairy Ice Cream Bar. Literally dozens of choices were available, and I would loiter over the array of flavors before selecting one. My mother would usually pick the exotic sundae featured that week. But my father would invariably order a double-scoop chocolate cone.

One day I chided him for having "no sense of adventure." He thought for a moment while savoring his ice cream, then replied, "I've had plenty of adventure in my time, and never looked for any of it. People don't look for adventure. They look for excitement. There's something to be said, young lady, for familiarity. When I order chocolate ice cream, I know what to expect. I always enjoy it, and I never wish I had ordered something else."

I guess I'm more like my dad than I ever thought possible. I consider that essentially a good thing; but as life goes on, I try to remember the words of Corrie ten Boom: "Hold everything lightly, lest it hurt when God pries your fingers open."

Heidi VanDerSlikke lives in Harriston, Ont., and enjoys writing.



WANTED: Noses Of All Ages

Our November 15, 1999, newspaper will explore the positives and negatives of fragrance. One of our articles in that issue will focus on the associations that our readers – young and old – have with certain smells. **That's why we're asking you to have a little fun with your nose (and your memory) by sharing some of your smell associations with us.**

We want your age group:	We want to know your gender:	We want this form back by Oct. 29:
<input type="checkbox"/> 10 and under	<input type="checkbox"/> 41-60	mail: #4 -261 Martindale Rd
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Only as many words as you can fit in the space provided, please. BUT feel free to let others make photocopies and fill them in. We want your impression of/association with the smell of:

bacon	crayons
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bleach	gasoline
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bread	leather
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cabbage	marigolds
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cinnamon	smoke
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Environment

Cats at U.S. prison face loss of habitat

CC Staff

FAIRFAX COUNTY, Va. — A prison in Fairfax County, Virginia, is home to more than 500 cats, but their home is threatened because of plans to close the prison at the end of 2001.

Lorton Correctional Complex is one of the few prisons in the U.S. to allow pets, reported Peter Pae in the *Toronto Star* recently. Because of plans to close the prison, offi-

cials have already started transferring inmates elsewhere, but no one knows what to do with all the cats.

"We're running out of time," says Penny Moore, a Woodbridge, Va., resident who has led a volunteer effort to find homes for the cats of Lorton, in co-operation with the Feline Foundation of Greater Washington and the Northern Virginia Chapter of the Society for Prevention of Cruelty to

Animals.

About 80 inmates are being transferred out of Lorton each week, and they leave behind many cats. Some are adopted by other inmates, but many of those prisoners soon find themselves on the transfer list. "When these prisoners leave, many of [the cats] will have to stay," says Moore. "My goal is to get them all out and get them adopted."

Since 1993, Moore and other volunteers have been trying to keep the cat population in check by having the animals neutered and spayed. But in the past year, she has focused on trying to get the pets out permanently, finding farm owners to adopt some as barn cats and placing others in private homes.

Walk cats, yard cats, dorm cats

No one knows for sure when the cats first appeared at the 83-year-old prison, although some guards who have worked there for 30 years say cats were at Lorton long before they came along. One thing is certain: the prison has no rodent problems.

Most of the cats sleep in tunnels and gutters within the prison, although some are allowed to stay in dorms in the lower-security parts of Lorton. They all spend some time outdoors, because litter boxes are not allowed.

The cats are categorized by inmates as "walk cats," those that don't respond to anyone; "yard cats," those that stay outdoors and are cared for collectively; and "dorm cats," which have collars

and belong to particular inmates.

"These guys [cats] keep me going," says Frank Scherer, known as the cat man of Lorton, who is serving a life sentence for a 1979 murder conviction. Scherer, a paraplegic who gets around in a wheelchair, has been feeding the yard cats each day for eight years.

"Every time I feed them, I learn about responsibility and understand compassion," says Scherer. "It has completely changed me. Instead of taking lives, I'm trying to save lives."

Cats keep them going

There are no studies to prove that prisoners who develop compassion for animals will transfer those feelings to people. But prison officials say caring for the cats certainly can't hurt their rehabilitation efforts.

"We believe it provides some kind of reform for some of the most hardened inmates," says Bill Meeks, a spokesperson for the prison. "We hope it is carried out to the streets, where these inmates who didn't much care about others will show some compassion for others."

Wonder in our own back yards

What is it about distant places that makes them so interesting to us? When the urge to "go somewhere" or "do something different" comes over us, then distant shores beckon. When I want to get out of the ordinary, I tend to look far away. But it doesn't make sense somehow. Every place is common to the people who live there. We all face the same problem. We tend to undervalue what is right at home. The trick is to find the extraordinary right where we live.

Part of the problem is that we lack information on our local wonders. But more seriously we often take our local place for granted. It's home, and it's familiar, so we assume that we understand it well. But in the daily press of life we easily miss the extraordinary places that are all around us.

Well kept secrets

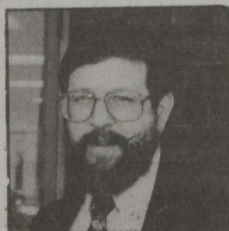
Where in Canada, for instance, would you go to find what looks like a 400-year-old Christmas tree in an old growth forest? Would it be in southern Ontario? Yes, remarkably, on the edge of towns, suburbs, acreages and farms sits, or rather hangs, an unrecognized old growth forest. This hidden forest, clinging to the cliff face of the Niagara Escarpment was passed over by many, including the scientific community. It has only recently been recognized for what it is: a unique natural gem. It is nestled in the industrial heartland of Canada a mere 60 kilometres from Toronto.

The trees of this forest look like a Japanese bonsai garden. Dangling from the cliff face are trees up to 800 years old. This vertical zone is largely free from fire, so these trees reach their maximum longevity. Some of these trees took root here at the dawn of the Renaissance, before the universities were born in Italy. They saw native communities grow, flourish and diminish, and witnessed the arrival of the first Europeans. This community has flourished while the nearby upland forests were cleared for settlement. Now many small plants are common here that are rare elsewhere. Yet today this community is at risk from our desire for exciting recreation.

In loving ignorance

The modern equipment that makes rock

Creation waits...



John Wood

climbing possible for thousands has opened this unique habitat. Newly established climbing trails crisscross the rock faces and more are added each year. The paradox is that the people who most enjoy the outdoor experience, who love the wilderness, unknowingly might be tugging at an ancient tree or grinding it under a boot. It will take a new view of these cliff faces before they will be protected. If we see them only as wasteland, "too steep to build, too rocky to plow," then we will reach one conclusion. If we see them as the home of an ancient forest, we may reach another.

There is a similar wonder here in Edmonton. Only five kilometres west of the city is a peat land with so many species that the specialists haven't finished counting them all. In less than 300 acres of forest, fen and field there are nearly 3000 species of plants and animals.

A core sample from Wagner Bog reveals that it has been around at least 4700 years. The calcium rich ground waters of the fen flow in a spruce forest filled with carnivorous plants, and 16 of the 26 orchid species found in Alberta. This remarkable spot has been preserved both inadvertently and through hard work. The Wagner Natural Area is a secret from most people in Edmonton. Only a few people I mention it to have heard of it.

Seeing with new eyes

I have found over the years that there are more secrets nearby than we've ever dreamed of. We don't need to travel great distances to find these gems. They are all around us, near every city and farm. The problem is that most of us never look into these nearby wonders. Every weekend hoards of cars stream away to some distant recreational area, but there is much right under our noses. We really do need new eyes to see. Don't miss the wonder right in your own back yard!

John R. Wood teaches environmental science at The King's University College in Edmonton.

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Maturity: On being grown-up Christians

A new kind of intelligence

Diane Klein

"Speaking the truth in love we will in all things grow up into him who is the head, that is, Christ." (Eph.4:15)

When most of us reading this were growing up, "intelligence quotient" (IQ, the ratio of mental age to chronological age) was considered to be the best predictor of your or my future success in life. "Smart" generally referred to an above-average IQ; and "smart" kids usually were good students. They had the best chance in life, it was said. Because being smart was about getting a good job and making money (even Christians have not escaped the long grasping fingers of materialism).

Within the Reformed tradition, around the edges of theology, and drawing on a Reformed philosophy of education, was the belief that a high IQ obliged the bearer to get good grades in school and then to work really hard the rest of his or her life using this education wisely and well. It was practically a *calling*. And a *requirement*, actually.

We may have honored this gift (our genes, more than our hard work, determine our IQ) of intelligence too much, and the value of rich relationships and caring communities too little. We now know, if we didn't then, that productive, satisfying personal and social interactions are built on an entirely different set of skills than intellectual intelligence.

I began my formal education half a century ago in a Christian school. On the rare occasion when I drive by that

faraway site, memories of my school days flood my mind. And then I wonder: what would my life have been like if I had been taught to master the arts of compassion, impulse control and self-motivation, along with being spurred to develop "intelligence"? Maybe you have wondered that about yourself.

We can't change the past, of course, but we can look at it and learn from it. We can acknowledge the good intentions and devotion of our parents, schools, churches and denomination. We must recognize how God has blessed all the attempts to serve him, and we can respond with gratitude. We trust, too, in his faithfulness: our future is safe with him.

At the same time, we may encounter challenges and experience sorrows that we don't know how to manage, and our high IQs can't help us here. Nor can our good jobs. Nor all the things we learned in a Christian school. Nor all the things we possess. We need another kind of intelligence. We need "emotional intelligence."

Head and heart intertwined

Emotional intelligence (EI or EQ, alternately) is the new byword for success in modern circles. The concept of EQ is an expanded view of intelligence, one which sees the traditional IQ as a fairly reliable indicator of mental ability but an unreliable one when it comes to meaningful living. A welter of applicational literature on EQ has appeared since Daniel Goleman published *Emotional Intelligence: Why It Can Matter More Than IQ* (see the annotated book list on page 13 for a sample).

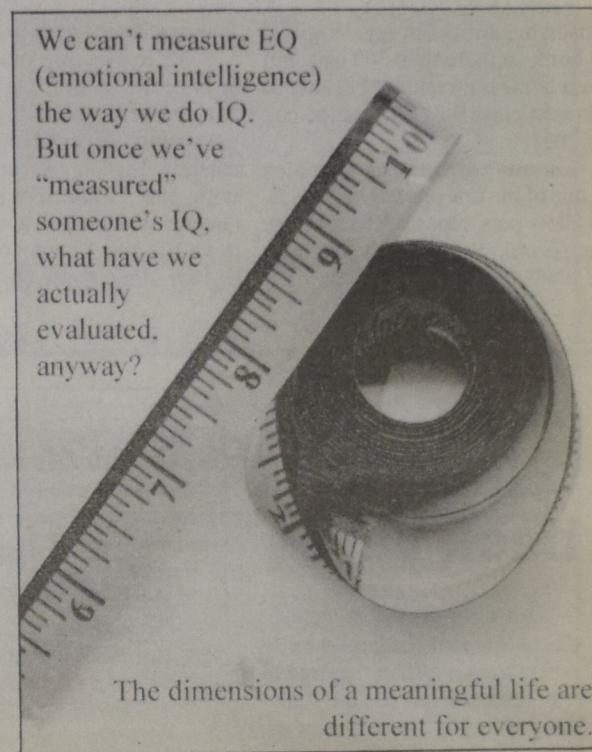
It would have done my heart good to see this expanded model of intelligence arise from the excellence of thinking in the Reformed community: because the benefits of emotional intelligence would fit so nicely beside our love of academic excellence, and our diaconal concerns, especially.

So naturally I got excited when I read in Daniel Goleman's introduction to *Emotional Intelligence*:

There are times when the fabric of society seems to unravel at ever-greater speed, when selfishness, violence, and a meanness of spirit seem to be rotting the goodness of our communal lives. Here the argument for the importance of emotional intelligence hinges on the link between sentiment, character, and moral instincts. There is a growing evidence that fundamental ethical stances in life stem from underlying emotional capacities. For one, impulse is the medium of emotion; the seed of all impulse is a feeling bursting to express itself in action.

Those who are at the mercy of impulse — who lack self-control — suffer a moral deficiency: The ability to control impulse is at the base of will and character. By the same token, the root of altruism lies in empathy, the ability to read emotions in others; lacking a sense of another's need or despair, there is no caring. And if there are any two moral stances

We can't measure EQ (emotional intelligence) the way we do IQ. But once we've "measured" someone's IQ, what have we actually evaluated, anyway?



The dimensions of a meaningful life are different for everyone.

that our times call for, they are precisely these, self-restraint and compassion.

As Christians we would have trouble agreeing with an analysis of or remedy for society's ills if it ignored the healing power of Christ's shed blood. But in the Reformed tradition, particularly, I would think we'd surely want to explore ways of developing and applying a new kind of intelligence of which a sad and broken world stands in need. After all, we have always acknowledged — even in our faith lives — the difference between "head" and "heart" knowledge. So the idea of "being of two minds" isn't new to us; we recognize a mind that thinks and a mind that feels. "Life is a comedy for those who think and a tragedy for those who feel," said Horace Walpole.

Okay, Horace, but our emotional and rational minds are so closely intertwined that we almost never are in just "one mind" or the other. Healthy people use the harmony of their two minds to give them guidance in life. Their emotions feed into the workings of their rational minds, and the rational mind reviews these inputs and then decides to accept, refine or veto them.

Neither or both?

The Reformed tradition, the Anglican tradition, and perhaps even the Roman Catholic tradition too, have probably valued the workings of the rational mind over those of the emotional mind. Many of us have ancestors who could be described as stolid and imperturbable. Think of St. Paul and his description of the battle between "flesh" and "spirit." A lot of us may even now see our emotions are part of the "flesh" — corruptible, uncontrollable, unreliable, and self-serving. Think of John Calvin, willing to burn Servetus at the stake for his heresy. Even given that historical period, that feels like a rational mind in overdrive and an emotional mind on vacation.

Think of your own worst days. Something has happened to make you feel "awful." It's impairing your ability to make a solid sensible decision, yet you don't know what it is. Your gut wants you to do something irrational to express your sense of grief or outrage. Your head is reminding you how sorry you are going to feel afterwards, if you give in to this "feeling." Which one are you going to honor?

Neither? Both! The emotional mind and the rational mind are a team. "Gut feelings" are what our emotions have



The idea of "being of two minds" isn't new to us. We know that our "thinking" mind can give us information which conflicts with what our "feeling" mind is telling us.

taught us in the past; they need to inform our thinking. Understanding our feelings is the strength our rational mind can bring to our emotional side. Goleman says, "In the dance of feeling and thought the emotional faculty guides our moment-to-moment decisions, working hand-in-hand with the rational mind, enabling — or disabling — thought itself. Likewise the thinking brain plays an executive role in our emotions — except in those moments when emotions

surge out of control and the emotional brain runs rampant.... Indeed, intellect cannot work at its best without emotional intelligence.... When these partners interact well, emotional intelligence rises — as does intellectual ability" (p. 28).

As individual Christians, as congregations or parishes, as whole denominations, as Christian schools, Christian organizations or in whatever capacity we find ourselves as part of the Body of Christ, witnessing to the world, we might

want to explore more exactly what it means to more intelligently use God's gift of emotion.



Diane Klein (right, front) was a good student, but she learned more during recess than she did in the classroom.

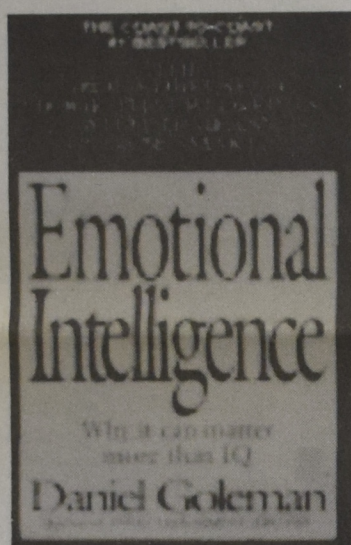
Suggested reading on the topic of emotional maturity

Compiled by Diane Klein

Emotional Intelligence: Why it can Matter more than IQ.

Daniel Goleman.
Bantam Books, 1995.
Paperback, 352 pp.,
\$13.95 (US).

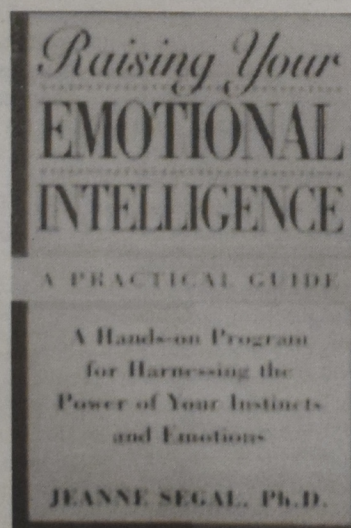
Western cultures esteem analytical skills measured by IQ tests; but there is more to success and happiness, argues Goleman. In this book he makes a case for "emotional intelligence", as he has called it. He defines it in terms of self-awareness, altruism, personal motivation, empathy and the ability to love and be loved by friends, partners and family members. Helpful for understanding the theory of emotional intelligence.



Raising Your Emotional Intelligence: A Practical Guide.

Jeanne S. Segal.
Fitzhenry & Whiteside, Limited, 1997. Paperback, 264 pp.,
\$22.95 (Cdn).

Whether you need help dealing with your children, your boss, your spouse, your parents or your siblings, Dr. Segal has addressed your concern. She argues that our emotions can be allies, helping us form loving and meaningful relationships while making us well-rounded and profoundly intelligent beings. But they can be our enemies too. This book is very readable, with a nice, crisp, intelligent tone; it offers realistic steps and lifestyle sugges-



tions that could help lead to a higher EQ. It is full of exercises, self-tests, case studies and easy-to-follow instructions that will keep you involved, and encourage your growth.

Handle With Care: Emotional Intelligence Activity Book.

Joshua Freedman et al.
Six Seconds, 1998. Paperback, 107 pages, \$16.95 (US).

This is a beautiful, simple and usable guide to building emotional intelligence in people of all ages. It begins with 10 pages of clear explanation of EQ, then covers 24 themes. Each theme has a brief introduction, a list of activities, quotes, role models, books, movies, fusion questions (ones that engage the whole brain); each theme is illustrated with a photo collage to invite contemplation on another level. In addition, to motivate, inspire and connect, the book includes a collection of 12 postcards and over 150 stickers.

Playwise: 365 Fun-Filled Activities for Building Character, Conscience & Emotional Intelligence in Children.

Denise Weston and Mark S. Weston.
Jeremy P. Tarcher, 1996. Paperback, 304 pp., \$21.50 (Cdn).

This book is a collection of play activities for teaching children basic moral values, such as unconditional acceptance, stability, empathy, cooperation, independent thinking, personal power and positive role modelling. This book offers teachers, parents and other caregivers a wealth of original and entertaining activities to help children learn fundamental values and vital life skills.



How to Raise Your Child's Emotional Intelligence: 101 Ways to Bring Out the Best in Your Children and Yourself.

Allen Nagy et al.
Heartfelt Publications, 1999. Paperback, 198 pp., \$14.95 (US).

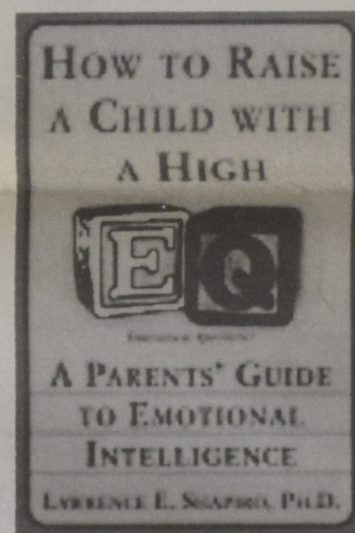
This book is intended to provide parents with specific guidelines for raising the emotional intelligence of their children from infancy to adolescence. It builds on the idea that parents play a crucial role in determining the EQ of their

children, and supplies practical suggestions, lively stories and inspirational quotes. Because of the warm, inspirational writing style, this book would make an excellent gift for parents or anyone else that cares about children.

How to Raise a Child with a High EQ: A Parents' Guide to Emotional Intelligence.

Lawrence E. Shapiro.
Harper Collins, 1998.
Paperback, 368 pp.,
\$18.50 (Cdn).

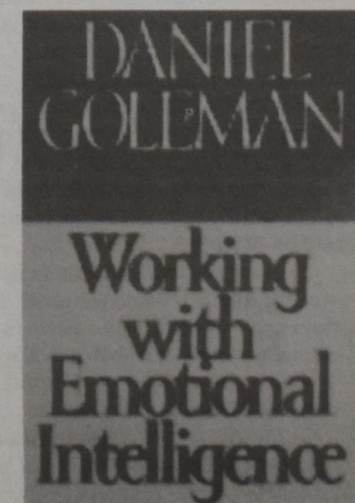
Through games, activities, tricks, skills and habits, this book was written to guide parents in developing moral emotions, thinking skills, resourcefulness, social skills, persistence, motivation, and emotional control in their children. This is a practical, forward-looking, comprehensive guide to the emotional well-being of children.



Working With Emotional Intelligence.

Daniel Goleman.
Bantam Books, 1998. Hardcover, 383 pages, \$25.95 (US).

Analyses done by dozens of experts in 500 corporations, government agencies and non-profit organizations worldwide conclude that emotional intelligence is the barometer of excellence on virtually any job. The book details 12 personal competencies for workplace success, and 13 key relationship skills. Goleman claims that — unlike IQ — EQ skills can be learned; and that employees who do not possess them will be an increasing disadvantage in the workplace.



Maturity: On being grown-up Christians

Could you pass this test?

Harry der Nederlanden

Many years ago, prompted by the optimism of youth and nudged by desperation, I resolved to become a salesman. It was in Escondido, California, and the honest job as relief milker that I thought had been reserved for me had been given to somebody's cousin. The only jobs listed in the *Los Angeles Times* were in sales.

Putt-putting from one store-front location to another on my single-piston motorcycle, I filled in applications. And tests. Every company gave the same test, designed to sort out genuine sales talent from the riff-raff.

Promises, promises

I've always been a good test-taker, and this one was a breeze. You'd have had to be dense as a coconut not to anticipate the hidden (ha!) purpose of the questions. By the time I had taken the test twice, I had it cased. The recruiters believed so strongly in it that after they marked my paper, their eyes would light up, they'd call me forward, pump my hand, slap my back and smoothly begin to slather on the compliments like mayonnaise on a submarine sandwich. And then came promises of big bucks, fast cars, loose women, free lunches.

I never sold a single blessed thing.

Corporations have discovered another test to believe in. This one is guaranteed to be scientific. You may have heard of it. Recently one of the primary promoters of the test announced to the media that his test indicates that the average American is more emotionally mature than the average Canadian. Optimism, assertiveness and self-control are the virtues in which Americans excel. These are the marks of maturity. One might quibble about whether these traits really define emotional maturity. But there's no denying these are qualities highly prized by the American corporation.

Optimism. I vividly recall reciting optimistic slogans and singing songs with a roomful of pumped up salespeople getting primed to hit the road.

Assertiveness. How to get your foot in the door.

Self-control. How to keep the customer from saying No and yourself from saying shove it. No doubt corporations are more subtle now. But they are still out there looking for faith, commitment, enthusiasm, discipline — resources of energy and mind willing to dedicate themselves to the goals of the corporation.

Weeding out the weirdos

I.Q. — intelligence quotient (or raw brain power) — the consulting

firms proclaim, is not the best indicator of success and productivity. E.Q. — your "emotional quotient" — is a much better indicator. For a fee, these consultants will screen present or prospective employees and rate their E.Q.

Of course, they don't say, "We'll weed out the weirdos, the misfits, the troubled, the depressed, those who mourn and those who dream dreams." No, that would be unacceptable in a society that claims to value differences.

But the consulting firms have good news: E.Q. is not fixed like I.Q. A company can change the emotional quotient of its employees. The consultants don't say how. Nor do they say how much it will cost. Indeed, why would a corporation pay out good money to change someone's E.Q. when a company can simply refuse to hire someone who rates low in self-regard, optimism, assertiveness or adaptability?

What if an employee with a low E.Q. also has a sense of privacy and independence, and what if he or she refuses to be processed and homogenized? Can you be canned for refusing or failing your E.Q. test?

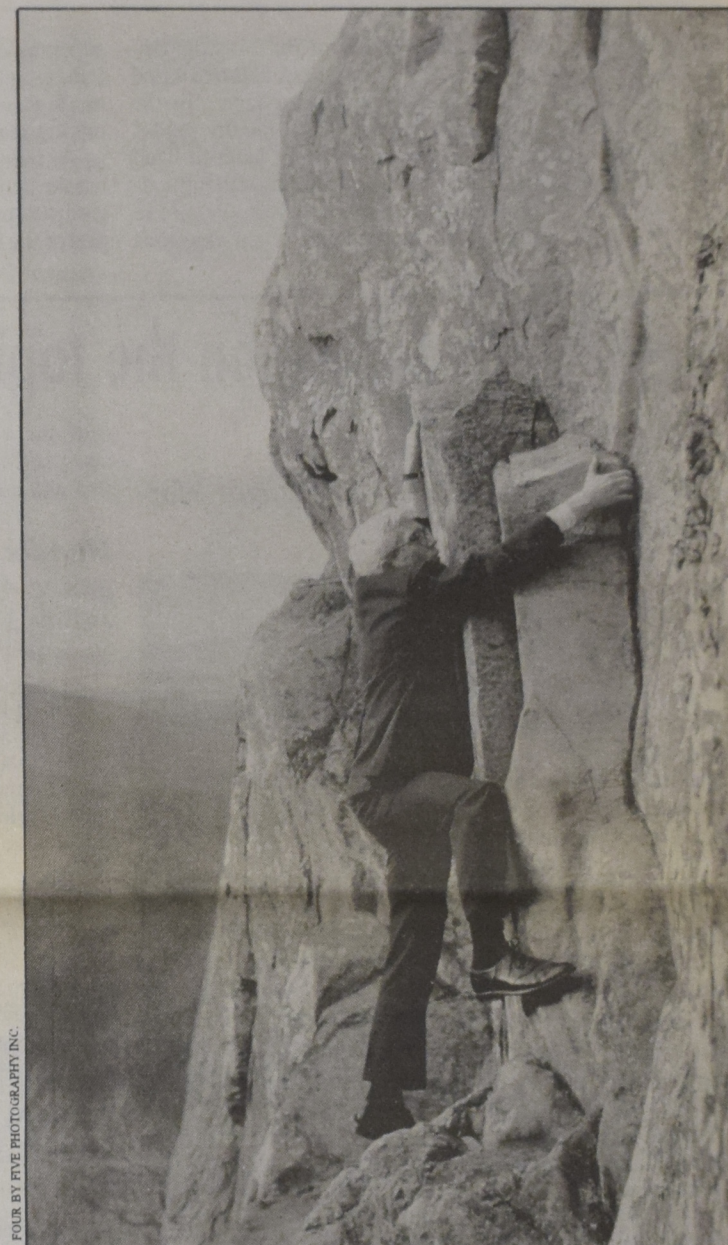
What if an employer begins treating employees unfairly and so affects their emotional quotient? The questions multiply. There's little doubt in my mind that this tool can be used as a cookie cutter. But perhaps I'm looking at it with a jaundiced eye. There are things to be said in its defense.

Enhanced emotional climate

Psychologists have long been talking about different kinds of intelligence: social, aesthetic, emotional. They are finding ways to study something the rest of us have always known, namely, that brains aren't everything. People have all sorts of gifts, talents, virtues, skills. And many of those things are difficult to measure.

Dr. Reuven Bar-On, an Israeli psychologist, has at last developed a reliable test for measuring emotional intelligence. The awareness that human beings are complex beings with many levels of competence is undoubtedly healthy.

This awareness can also be healthy in the workplace. It can, for example, prompt employers to be more sensitive to the emotional climate created in the workplace. It's not only good for the employees; it enhances productivity and creativity and so on. One consulting firm, for example, tests managers and executives and stresses



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Optimism, assertiveness and self-control are the virtues which are the marks of maturity.

the importance of listening rather than just giving orders. But this was all common knowledge well before the appearance of the E.Q. test.

Prejudicing the process

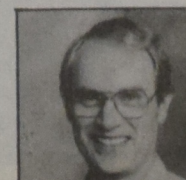
Why has the idea of E.Q. suddenly caught on so strongly with consulting firms? After only a few minutes on the Internet I had a long list of companies willing to administer The Test. I have no doubt that the test does measure something. Psychologists and educators will probably find it a useful tool, because most of them will use it wisely and with some sense of its shortcomings.

To see it implemented so widely and enthusiastically and uncritically in the workplace, however, fills me with unease. How much latitude are we willing to give corporations to engineer the

psyche of employees, whether they are managers or workers? If it is used in hiring, doesn't it prejudice the process against entire classes of people? The highly socialized will obviously score better in these tests.

There is one thing that might change my attitude to the E.Q. test: if they were made compulsory for all doctors. No doubt you can think of other targets. That's exactly why this tool is so liable to abuse.

Harry der Nederlanden lives in St. Catharines, Ont. He has done post-graduate work in literary theory and Renaissance literature at the State University of New York at Buffalo, and is a member of CC's editorial advisory committee.



Reformed theology vs. standardization

Harry der Nederlanden

I recently came upon a speech made by Dr. Gresham Machen before a committee of the U.S. Congress. Machen was a Reformed/Presbyterian theologian and leader in the U.S. of the status of Bavinck in the Netherlands. He appeared before the representatives of the U.S. government in 1926 to oppose a bill that would lead to the standardization of education across the United States. He called the impulse to establish such uniformity "an evil purpose." Reformed/Presbyterian Christianity in the U.S. is to this day suspicious of such attempts at standardization.

One of the differences between Reformed thinking that has its roots in the Netherlands and that rooted in the U.S., especially as it relates to politics, is on this issue. In the U.S., many Christians see centralization and standardization as threats to human freedom and responsibility and, therefore, contrary to the view of the person upheld by Scripture.

Reformed thought in the Dutch tradition is more prone to see government as a force for good. In this view, imposing standards from above is not always seen as a threat to freedom, especially not if it helps those in a position of weakness.

But I have a question: Would a Reformed witness to the government today ask it to limit the power of corporations in the use of tools like the E.Q. to impose uniformity in the workplace? Notice the tricky cross-over. Here the power of government would be used to oppose the power of corporations, many of which are rivaling governments in terms of the power and influence they have on people's lives.

Maturity: On being grown-up Christians

Get off the couch, Christian, you're no sloth!

Jay Reay

In recent years I've come to realize a great truth. Being lazy is hard work. To be truly slothful without actually starving to death requires creativity, commitment and long hours of unremitting work. I've dedicated my life to taking the easy way out, only to discover with the wisdom of experience that being a sloth is far from taking the soft option.

"Sloth is surely one of the most reprehensible and least understandable sins for the Calvinist."

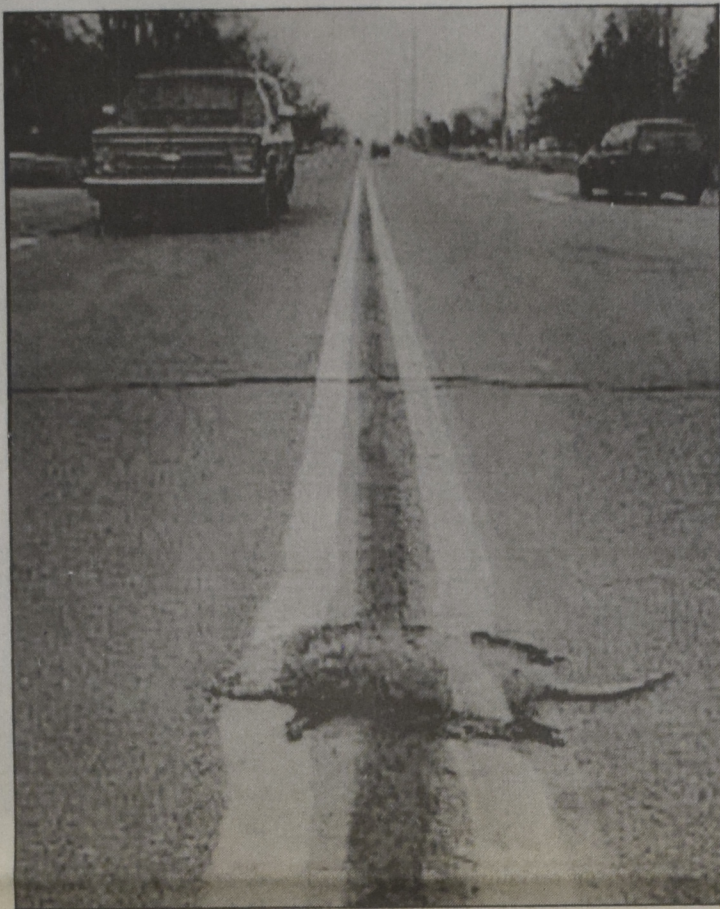
If I recounted the effort involved in my many failed initiatives to live a life of ease, and my regular devious planning to avoid work, I would convince you that real sloth is a sign of diligence. But I can't be bothered.

Sloth means indolence or laziness. It comes from the Old English (Anglo-Saxon) word *sleowth*, from "slow." The British give it an appropriate drawl – "sloooow-th" – whereas the North American pronunciation adds a new dimension: rhymed with "cloth," I hear it as short and sharp, redolent of some fantastical beast in a Lewis Carroll poem. And sloth can be just as ugly, dangerous and insidious as any scaly, halitosis-breathing dragon.

Sloth is surely one of the most reprehensible and least understandable sins for the Calvinist. Work and its rewards are fundamental to the beliefs of those descendants of the Reformation. In Max Weber's seminal book *The Protestant Ethic and the Spirit of Capitalism*, he concludes that the diligence associated with the capitalist entrepreneurs and middle-class burghers of Northern Europe stems from their central belief in predestination.

Hard work and material success are a sign (but never a means) of their imminent entry into God's Kingdom.

So sloth is a besetting sin. But sloth is more than just laziness, not working for a living. It



Sloth at work.

is also a lack of diligence; a doing things by halves; not doing the best we can. In Colossians St. Paul inveighs against such half-hearted lack of commitment: "Whatever you do, work at it with all your heart, as working for the Lord, not for man" (Col. 3:28). Work is itself worthy, and the slapdash use of our gifts shows a lack of spiritual commitment.

Cheeky wine

In purely practical terms laziness can also be very damaging to the individual and to his or her community. The slothful supermarket checkout boy, the "single-bagger" in motivational management parlance, is more than just a slow irritation to those in line behind us. His less than diligent attitude means that he will carefully place the grapes in the bag, as he was taught last week by his supervisor, but will then drop the can of tomatoes on top, making an instant if somewhat cheekily young wine right there in front of you.

This may be relatively harmless, but what of the slothful air-

line pilot who takes off without completing his pre-flight checks? "I've flown these crates a zillion times," he says. "Lists are for sissies. Did I ever tell you about the time...?" The words die on his lips as the plane runs out of Avgas and falls like an aerodynamic brick.

Or the indolent doctor, too inept and too lazy to look up his pharmacopoeia and taking a stab in the dark ("Well, it sounds similar, must be the right stuff") prescribes Viagra for a vitamin deficiency and wonders why his patient died of malnutrition, albeit with a smile on his emaciated face.

So sloth can be dangerous; whole societies can be damaged by it. But the effects of a slothful life creep up on us slowly (appropriately). In Britain we have a fairly recent phenomenon which my elder daughter found striking in her research for a speech at high school. Many young men, notably in the old industrial areas of the country, spend their whole day doing nothing. From dawn (well, lunchtime-ish) to dusk they sit in their foul bedrooms

and stare blearily at the wall, or at TV cartoons, or they saunter to the centre of town to drink Coke and smoke endless cheap cigarettes.

Don't send us food parcels, this is hardly a common phenomenon and the tumbleweed is not yet rolling across the streets of Britain. And I'll bet that you can see this very specific sign of societal sloth in Canada and the U.S., as we also notice it elsewhere in Europe and in Japan. In addition to the effect it has upon their contribution to the economy, the emotional immaturity of many disaffected young men, exemplified and reinforced by their sloth, is creating a sea-change in their relationships with women.

Hanging oneself

Young women in the same communities are fighting to get a good education, working their way through college and moving away from their home towns for good, or at least, for better. It's no coincidence, surely, that the vogue word for being with one's friends is "hang," as in "Hey guy, hang?" which in more traditional British English may be rendered as: "I say, old chap, jolly nice to meet you again, would you care to spend some time with my chums and me in some pleasant recreation?"

Sloths, the two- and three-toed variety of edentate herbivores from South America – spend their days hanging. Many young men in rich countries today do the same thing, metaphorically hugging a tree (their home provided by diligent parents) and moving about as little as possible. As for their emotional maturity, these sloths are stuck at the toddler stage.

But we, too, middle-class, affluent and mature Christians, can be just as guilty of sloth. Finding time for pleasant time-wasters in preference to the work that we must do. Skimping on quality when "it doesn't matter."

It's a truism that, to get something done well, we should ask a busy person. The

diligent person will undertake any task, no matter how menial, with the same commitment, the same attention to detail, the same enthusiasm. My favorite aphorism comes, I think, from Horace: "Whatever is done well, however humble, is noble." (*Quidvis recte factum, quamvis humile, praeclarum*).

Test your S.Q.

Unless you are a natural, and have the genes of the sloth within you, being really good at sloth demands hard work. These ten questions will test your Sloth Quotient:

You know you're a sloth when:

1. You get your daughter to walk across the room to hand you the TV remote which is just out of easy reach on the sofa.
2. You stand in the refrigerator door and drink milk out of the carton because you can't be bothered to get a glass.
3. Your vacuum cleaner bag needs replacing only once a year.
4. You lick your plate clean and put it back in the cupboard, ready for the next meal.
5. You convince yourself that an unmown lawn is really a statement of your commitment to a natural environment.
6. You can't find the snow shovel until the spring thaw, where it's just where you dropped it early last winter.
7. Your "thinking time" at work exceeds the time you actually spend doing something.
8. You wait for God to send rain so your car will get washed.
9. You get your views on current affairs ready-formed from David Letterman.
10. You put off taking this test until tomorrow.

Jay Reay is a consultant in knowledge management who lives in Chilton, near Oxford, England. He is a member of the Church of England and really knows nothing more about sloth than most Calvinists do.



Maturity: On being grown-up Christians

FORGIVENESS: sign of maturity, path to inner freedom

Michael B. Ross

"If you forgive others the wrongs they have done to you, your Father in heaven will also forgive you. But if you do not forgive others, than your Father will not forgive the wrongs you have done." Matt. 6:14-15 (Today's English Version Bible).

My mother and I have been estranged for over 15 years now. As one who was physically and emotionally abused as a child, I have been carrying around a lot of anger and bad feelings toward her. I slowly came to the point in my life when I realized that the anger that I continued to harbor was destroying my soul.

"Resentment has been compared to holding on to a burning ember with the intention of throwing it at another, all the while burning yourself."

A close friend sent me several books which I found enlightening. In one, *Forgiveness: A Bold Choice for a Peaceful Heart*, author Robin Casarjian writes: "Resentment has been compared to holding on to a burning ember with the intention of throwing it at another, all the while burning yourself. When we feel resentful, we feel strongly the pain of the past again and again. Not only does this take an obvious and dramatic toll on our emotional well-being, it can powerfully and negatively impact our physical well-being as well."

I understood those words well. I had developed a mental illness, the roots of which, my psychiatrists believed, were embedded in the abuse that I had received as a child. My world was falling apart. And it was all because I was unable to put the past behind me.

Couldn't change

I wanted to change; I *had* to change, but I didn't know how. I so badly wanted the promise that Robin Casarjian wrote about in her book: "Forgiveness holds the promise that we will find the peace that we all really want.... It holds the sure promise that we will be able to increasingly unburden ourselves from the emotional turmoil and move on feeling better about ourselves and life."

Sounds good, doesn't it? Who wouldn't want that promised peace of mind? Who doesn't want to be

emotionally mature? I did, and I started to work toward that goal. I wish that I could tell you that the process was easy, that all I had to do was say and believe that "I want to forgive" and magically I was able to forgive. But the truth is that it took me years before I was able to honestly say, "I forgive you, Mother" and wholeheartedly mean it.

This was a period of great anguish, despair and pain, when I spent many months deeply soul searching, both alone and with close friends. Facing the past, especially a painful past, is never easy. But in time I began to understand that peace lay in realizing that I had to change, *not* the people who hurt me. I would like to share some of what I have learned about forgiveness.

What forgiveness is not

FORGIVENESS IS NOT FORGETTING. We are taught from an early age to "forgive and forget." However, this is often not realistic and is not valuable.

It would be nice to be able to turn back the clock and erase the unpleasantness of our past, but it just isn't possible. The real trick isn't to forget the past, but to learn from the past, and try to use the past to help yourself and others both now and in the future.

FORGIVENESS IS NOT CONDONING. Forgiving doesn't mean that the past was okay or not so bad. We were hurt, it was painful, and it affected our lives. Forgiveness allows us to deal with the past in a more effective manner that doesn't minimize the past, but rather minimizes the effects of that painful past on the present and our future. It in no way denies, justifies, or condones the original harm done to us in the past.

FORGIVENESS IS NOT ABSOLUTION. Forgiveness does not absolve the perpetrator of responsibility for his or her actions. It doesn't "let him off the hook." The reality is that we cannot grant absolution even if we wanted to — that is the sole responsibility of God. And while only God can grant absolution, only the perpetrator can seek it. Each person is ultimately responsible for his or her own actions and must make peace with his or her own past. We don't forgive for our own sake, and



FORGIVENESS IS NOT ABSOLUTION. Forgiveness does not absolve the perpetrator of responsibility for his or her actions.

for our own peace of mind.

FORGIVENESS IS NOT A FORM OF SELF-SACRIFICE.

Forgiveness is not pretending that everything is just fine when you feel it isn't. This is perhaps the most difficult part of the concept to understand because sometimes the distinction between being truly forgiving and simply denying or repressing anger and pain can be deceptive and confusing.

Plastering a smile on your face and "making nice" is not forgiving. Either we forgive, or we do not — there is no halfway. And we must be careful to be honest with ourselves if we are not ready to forgive, because in the long run it is better to admit to and deal with our inability to forgive than to just pretend to forgive.

FORGIVENESS IS NOT A SIGN OF WEAKNESS. Far from weakness, forgiveness is a sign of true inner strength. When we forgive we understand that we don't need our anger and hatred to protect ourselves. We don't need the pain as a crutch anymore. Forgiveness doesn't depend upon who hurt us, what they did, or whether or not they are sorry for their actions. We don't forgive out of our weakness toward the perpetrator, but out of our own internal strength. Forgiveness is something that we do for

ourselves.

Now that we understand some of the common misconceptions of forgiveness, let's try to understand what forgiveness truly is.

What forgiveness is

FORGIVENESS IS A FORM OF REALISM. Forgiveness allows us to see our lives as they really are, probably for the first time. It doesn't deny, minimize or justify what others have done to us, or the pain that we have suffered. It does, however, allow us to look squarely at old wounds and scars and see them for what they are.

And it allows us to see how much energy we have wasted and how much we have damaged ourselves by not forgiving.

FORGIVENESS IS A SIGN OF POSITIVE SELF-ESTEEM. Forgiveness allows us to put the past into its proper perspective. We no longer identify ourselves by our past injuries and injustices. We are no longer victims. We claim the right to stop hurting when we say, "I'm tired of the pain, and I want to be healed." At that moment, forgiveness becomes a possibility — although it may take time and much hard work before it is finally achieved.

FORGIVENESS IS LETTING GO OF THE PAST. For-

giveness doesn't erase what happened, but it does allow you to lessen and, it is hoped, eliminate the pain of the past. More importantly, the pain from our past no longer dictates how we live in the present and can no longer determine our future.

FORGIVENESS IS NO LONGER WANTING TO PUNISH THOSE WHO HURT US. Forgiveness means that we no longer want to get even, or spend time dreaming of how we will make them suffer for what they have done to us. It is realizing that we may never be able to "even the score" and that even if we did that, nothing we do to punish them will help to heal us. It is discovering the inner peace that we feel when we just let go of the past and forget all thoughts of vengeance.

FORGIVENESS IS MOVING ON. Forgiveness is recognizing all that we have lost because of our refusal to forgive. It's realizing that the energy that we spent hanging on to the past is better spent on improving our present lives and our future. It's letting go of the past so that we can move on.

We all have painful incidents from our past. And at one time or another most of us have made the mistake of trying to run away from our past. The problem is that no matter how fast we run, or how far we run, the past has a way of always catching up to us. Forgiveness allows us to quit running.

As Dr. Sidney Simon wrote in *Forgiveness: How to Make Peace With Your Past and Get On With Your Life*: "That is what forgiveness is all about — working through the unfinished business, letting go of the pain and moving on *for your sake*. You forgive so that you can finally get rid of the excess baggage that has been weighing you down and holding you back; so that you can be free to do and be whatever you decide instead of stumbling along according to the script painful past experiences wrote for you."

I have forgiven my mother and moved beyond my past. It wasn't easy and took a lot of time, but I believe that it was well worth the effort. I highly recommend it.

Michael B. Ross contributes periodically to Christian Courier. He is a death row inmate at Northern Correctional Institute, Somers, Connecticut.

Maturity: On being grown-up Christians

Our imagination: a source of truth

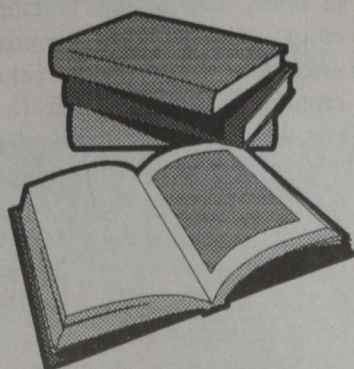
Leanne Stam

In August I began to toss around ideas in my head about my new courses this fall. I had just attended a course at B.C.'s Regent College on Flannery O'Connor, one of the writers I'm teaching. The professor highlighted the Southern American Catholic author's emphasis on grace and mystery in her short stories. I was privileged to let ideas, stories and characters dance around in my head for a full week; I walked away refreshed and hopeful about things I couldn't put words to.

I've been told I read too much. As a matter of fact, I admit that I probably do spend a little more time than usual away from a normal adult's concerns and conversations. It's been hinted that perhaps it's a waste of time to spend so much time in a fictional setting, meeting fictional people.

I can see their reasoning, but I can't help but stick to my love of the imagination. I don't know why my "inner child" (as a psychologist would call it) is so prominent.

Yet I wouldn't trade it for an ounce more of "realism." Because



— and here is where my questionable maturity protrudes—I have always believed that imagination in some way connects us to something bigger than entertainment, bigger than escapism; it somehow connects us to truth.

Mystery and limitlessness

Every English student knows what I'm talking about: themes, truths, lessons, characterizations all depict the truth of humanity. But I'm talking about the actual process of creating, the colors and textures, and original lines that point to the actual body part called

"the imagination."

Flannery O'Connor articulated the vague instinct I have: "The fiction writer presents mystery through manners, grace through nature, but when he finishes there always has to be left over that sense of Mystery which cannot be accounted for by any human formula" (*Mystery and Manners*, p. 153).

Imagination seems to somehow contain some sense of mystery, of limitlessness, and to me, it seems to be a wonderful gift of seeing beyond the limits we have. It's a small taste of God's time, not the stories and settings and characters themselves, necessarily, but the actual process of imagination. Not, in "playing" creator, but the wonderful mystery and limitlessness of the whole imagination itself.

Imagination is not an escape, but actually cuts to the truest sense of who we are. We need to re-emphasize the unexplainable, the impossible, the mystery; because for Christians, our entire faith is based on these abstract concepts. What we perceive as reality

are these mind-bending, "impractical" concepts.

Play. Watch the children play. Watch cartoons because of the colors, textures and whimsy, read stories that reveal creative, original characters and concepts, not for escape or entertainment, but because

of the strange, indirect sense of truth and hope they impart in wordless ways.

Leanne Stam teaches English at Fraser Valley Christian High School in Surrey, B.C.

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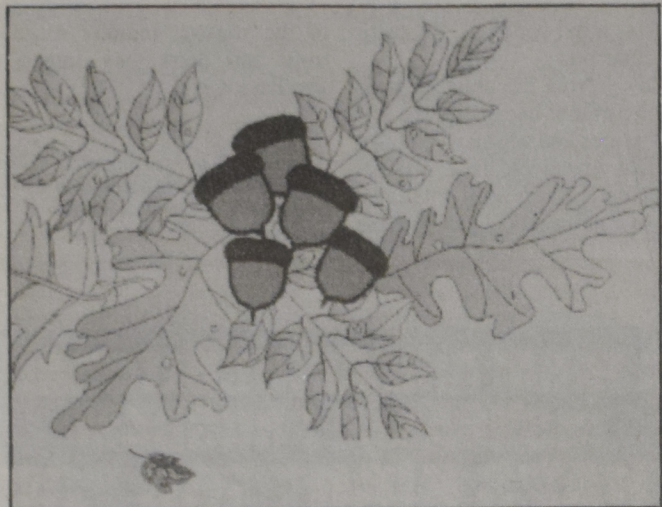


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Fall

A Partiality for this Season



I shall not gather cottonwood or gingko leaves this fall — it is the reds that draw my fancy. They scurry on gusts of wind into my life, splash like drops of blood on flagstone paths, consume the dying grass like bursts of flame. They are blood. Fire. Blood and fire.

I collect them, the reds, five or six varieties, stuff flawed ones into pockets, tuck perfect specimens into buttonholes or behind my ear to display them to a world ravenous for beauty. Jacket and hair ignite! I laugh — it is too wonderful a sight for passersby.

I work hard at gathering leaves, for soon the rains will come. My back aches. My pockets are full. I forget to go home. When my family comes looking for me, I'll offer a cluster of pin oak medallions and three Japanese maple feathers.

Last Thursday a bouquet dropped onto the stone wall, a slender branch of twenty or thirty sweet gum leaves at their peak of glory (as I was). Holding the branch upright before me like a guidon, I paraded — aimed arthritic knees toward chin, pointed toes of boots, oblivious to all save glint of sun on brilliant leaves. Down winding path and through a field of moss and mud I marched, bearing my standard. "O, richness of His blood," I sang, "O purity of cleansing fire!"

And then, from some celestial plain beyond that field, beyond the sudden throbbing of my blazing autumn brain, there came the splash of sound that echoes still throughout my soul: a momentary coda of flaming angel tambourines, the music that precedes each winter's rain.

Ann Applegarth
Eugene, Oregon

(Previously published in Burning Light, Feb. 1994)

Implications of the fall

Marian Van Til

When I began pondering this vignette, I had just finished editing Heidi VanDer Slikke's column in which she confesses she finds change disagreeable: she doesn't like the fall season, she admits, largely because it signals *change*. Then I edited Mary Hulst Antonides' column — the other side of the leaf, one might say: she likes fall, signaling as it does the new school/church season, and all that goes with it. And September is her birthday month.

While I sympathize with Heidi, I find myself in Mary's corner.

Every season has something to recommend it — each would, wouldn't it?, having been invented by God! But the lovely freshness of spring, the healing warmth of summer, and the bracing beauty of winter notwithstanding, fall is my favorite season by far.

It has any number of things to recommend it: the sun igniting leaves of gold, red, rust, yellow, orange and a dozen colors in between; after weeks

of enjoyment of that riotous color palette, the winds sweeping those leaves into crunchy blankets which (in my view) beg not to be raked — and in this case, I maintain, not raking or mowing isn't "sloth" (see Jay Reay's "Sloth Quotient" test, p. 15), it's aesthetics! and indeed, a form of natural lawn care.

Surrounding all that color is the bracing freshness of the air of fading summer — wonderful walking and hiking weather. And the cool-grey, winter-harbinger skies of the kind I always associate with Rembrandt, whose essence seems so familiar to my still genetically Dutch spirit.

Only asleep

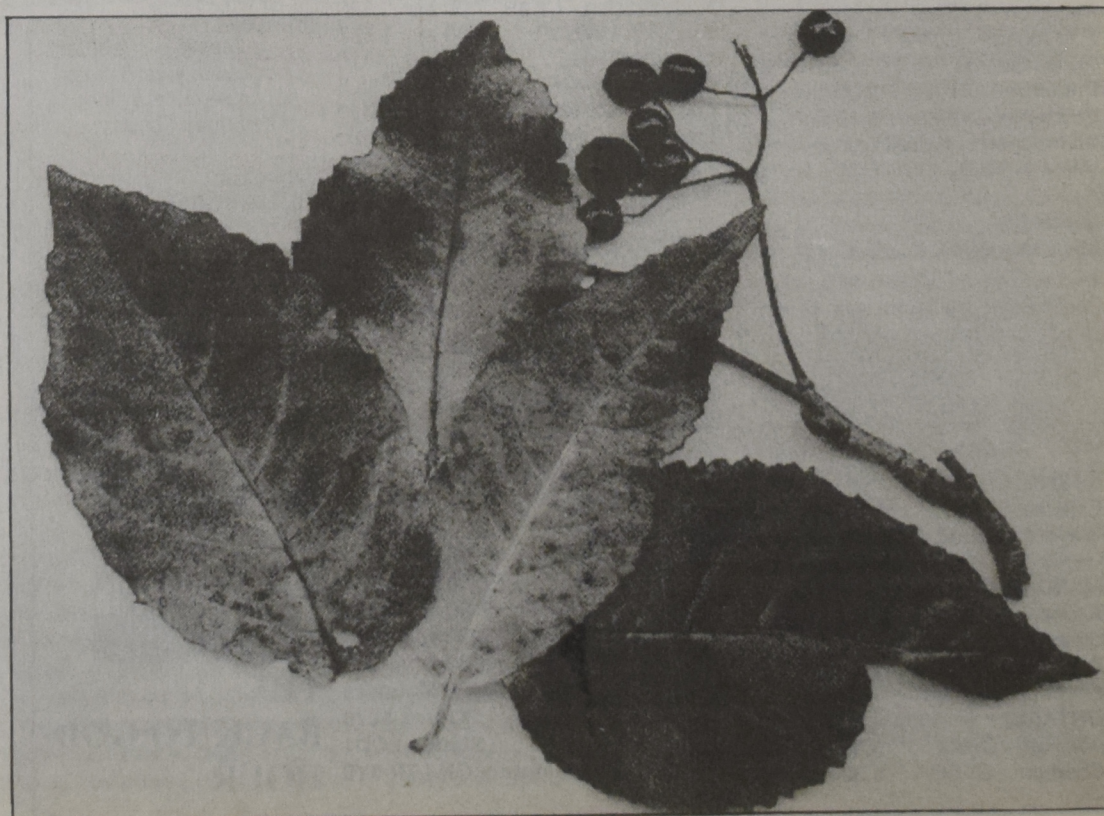
Fall is indeed a time of change, of contrast, even a time of death. But if anyone should know that death isn't always what it seems, it should be us Christians. Despite the flowers fading, the leaves dying, the peonies (and any number of other perennials) needing cutting hard back to the ground, we know that none of that is

really dead; or at least, not dead without a trace.

It makes me think of Jesus' words to his doubting, perhaps distraught, disciples after they told him: Don't bother to go to Jairus' house; his daughter is already dead. *No, she's not!* he says — and I imagine him saying it with a hint of smile playing at the corners of his mouth — *she's asleep!* That's my picture of fall: creation getting ready to sleep for a time. And winter merely extends the metaphor.

God's fall — that flawless season he created — also reminds me of our Fall. Our Fall, of course, was anything but flawless; it skewed things in God's good creation, scrawled horrific consequences across history, and would, apart from that Fall color Blood red, have been the true death of us. So fall at once reminds us of ends and beginnings, deterioration and rejuvenation, sin and salvation.

Managing editor Marian Van Til always liked school, even Sunday school and catechism, which all start in September. She came into the world in September and was also married in this month.



The Bible and Archeology

'Of making many books there is no end': Truth and the Old Testament

Barry Baldwin

In *The Bible In History* (Yale 1999), Copenhagen theologian Thomas Thompson maintains that the Old Testament is utterly unhistorical: Egyptian captivity and Exodus, kings and patriarchs, Babylonian bondage – all are fictions designed to give the Jews a national identity.

His book, unsurprisingly without documentation, is exciting anti-religious reviewers. But it is only an extreme version of older nonsense: Northrop Frye has already been down this same cul de sac.

Other ancient histories have survived similar attacks. Before Schliemann's Trojan diggings, classicists dismissed Homer as poetic fancy. Early Roman annals were branded an invention to give them pedigree equal to Greece. Such 19th century scepticism impelled Layard to uncover Nineveh to vindicate the Bible. Nowadays, these pendulums have swung from disbelief to acceptance, while cognate excavations are disclosing more undocumented histories, e.g., the Bronze Age Mycenaeans in Spain.

True, no classical Greek author mentions the Jews. This bothered such compatriot sources as the anonymous *Letter To Aristaeas* (third century B.C.) and the historian Josephus (first century A.D.). Needless. One might equally argue that, say, Pericles and 5th century Athens did not exist because no contemporary Oriental texts mention them.

Around 300 B.C., the Greek ethnographer Hecataeus included Jewish history in (significantly) his book on Egypt, accepting without qualms the captivity and the Exodus, Moses, Jerusalem, the Temple, the laws. The absence of kings and patriarchs does not connote disbelief: our text is an extract, not the whole thing.

Moses in Greek

Julian, the last pagan Roman emperor, analysed the Old Testament in his pamphlet *Against The Galilaeans*. He would certainly have seized any chance to discredit it. Instead, he unquestioningly accepts Abraham, Moses, the Exodus, the kings and Babylonian bondage, partly influenced by a remark of the 2nd century philosopher Numenius: "What is Plato but Moses in Greek?"

The 7th century B.C. Greek poet Alcaeus describes his brother's



Excavations in Jerusalem show how the city must have looked after its fall to Rome in 70 A.D.

duel with a gigantic Jew in Nebuchadnezzar's siege of Jerusalem (cf. 2 Kings 24-5), elsewhere coupling "holy" Babylon with Askalon. One 4th century B.C. papyrus knows the Judgment of Solomon from a non-biblical source. A coeval Aramaic inscription from Sardis attests the Jewish diaspora. Frye's "it is not possible for Egyptologists to fit the Exodus to anything else they know about Egyptian history" would astonish the Egyptian priest and chronographer Manetho (3rd century B.C.) who believed the Israelites were expelled because of their diseases, a notion repeated by the Roman historian Tacitus.

The great Italian historian Amaldo Momigliano, who did take the Old Testament seriously, quipped: "A page of Herodotus, who did not happen to visit Jerusalem, would have put a battalion of biblical scholars out of action." Including Frye and Thompson!

But Herodotus can be pressed into evidential service. His account of Cyrus capturing Babylon has no Belshazzar or writing on the wall, but it does say the Babylonians were roistering at a great festival, confirming Daniel 5:1-30 where the city falls whilst king and court were likewise distracted.

Despite Hollywood, it's not certain the pharaoh of the Exodus was Rameses II. Another popular candidate is Merenptah, especially before his mummy was found. That, though, was a red herring.

Exodus 14: 28 does not say the pharaoh drowned with his army: it is plausible that he did not lead the final pursuit in person – de Mille got that right!

However, a boastful text of Merenptah contains the only Egyptian mention of Israel: "Canaan is plundered. Askalon taken, Gezer seized, Israel desolated." The next non-biblical allusion, in a 9th century Near Eastern document, has Mesha, King of Moab, fighting with Israel – thereby confirming 2 Kings 3: 4.

New discoveries

Recently the *National Post* reported (June 23, 1999) that Mahmud Abdel Razik, a German-trained archeologist from Suez Canal University at Ismailiya, has discovered an ancient route from the Nile delta near Cairo to the West Bank of the Gulf of Suez that might have been the route taken by Moses and his followers for the Exodus. An especially important bonus may be the series of pharaonic hieroglyphic inscriptions also found: they apparently detail expeditions of the time along this route. Razik and his team are continuing their work.

On August 25 the *National Post* further reported that, on the basis of new research correlating Egyptian inscriptions with the Old Testament, Prof. Robert Stieglitz of Rutgers University is inclined to accept the historical truth of the Exodus account. Keep watching

the newspapers!

Another (undatable) Egyptian text says, "We have allowed the Shosu [Bedouin] tribes of Edom to pass the fortress of Merenptah, which is in Tjeku, to the pools of Pi-Tum." Many scholars equate Tjeku with biblical Succoth; all accept Pi-Tum as the Pithom.

In 1981, Hans Goedicke of Johns Hopkins University created a dazzling synchrony with the Old Testament by connecting a 1477 B.C. inscription of the pharaoh Hatshepsut – "When I allowed the abomination of God to depart, the earth swallowed their footsteps" – with the Exodus, explaining the Red Sea parting as caused by the tail-end of the tidal wave from the Thera volcanic eruption that engulfed Crete, along with a concomitant chain-reaction of natural disasters.

This is less exotic than Velikovsky's notion that the parting was due to a build-up of static electricity between Earth and Venus; likewise his belief that Sodom and Gomorrah were destroyed by extra-terrestrial attack. "If Velikovsky is right, the rest of us are crazy," observed Harvard astronomer Harlow Shapley. But nobody questions the sanity of Oxford astrophysicist Victor Clube, who blames the destructions of Sodom and Gomorrah, Knossos and Troy on the multi-million ton debris of Comet Encke which wrought huge devastation on modern Siberia in 1908.

As with Homer's Troy, both

small and large scale archeology increasingly support the Old Testament. Woolley's Sumerian statuette of the ram in the thicket is well known. The exploits of Samson and Shamgar in Judges are enhanced by prehistorian Raymond Dart's find of an Australopithecine jaw smashed in by the human wielder of an antelope humerus. In 1990, Pierre de Miroshedji and his French team unearthed the Canaanite city of Yarmut with its immense fortifications, a gigantism tying in with Israelite designation of this area as Anaqim (Land of the Giants) and Moses' scouts' reports (Numbers 13, 29-33) of local ogres and colossal walls. Seymour Gitin found (1996) in Israel inscriptional evidence that he had discovered Philistine Ekron, a city mentioned in 1 Samuel 14.

The point is not to throw out the historical baby with the supernatural bathwater. Battles between fundamentalists and historicists are beside the point. The Old Testament deserves to be read as eclectically as any other historical source. Its general picture of kings, wars, religion and law is consonant with early Greek and Roman history. And ancient non-Jewish texts combine with modern science and archeology to sink doubting Thomas Thompson and his kind.

Dr. Barry Baldwin is professor emeritus of classics at the University of Calgary, and a Fellow of the Royal Society of Canada.

Some Background Reading:

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NB: For first reports of the Yarmut and Ekron discoveries, see the *Globe and Mail*, 9/3/90 and 7/29/96; Goedicke's theory, subsequently amplified by Greek archaeologist Nicholas Platon, was initially aired in the London *Sunday Times*, 5/17/81.

Comment

Control freaks vs. free spirits: Want a kowtowing canine or an unfettered feline?

Dear Dirk,

Resistance is futile, I have discovered. I am now a member of that segment of society that dotes on a pet. I have a cat.

This has been a gradual process for me. Our family always had dogs when I was little, and though they really were a nuisance in the city, I loved them dearly. Cats were foreign creatures and I never quite understood how my school friends developed such loving relationships with animals that seemed so determined to deny the existence of everyone else. Standoffish and proud, I decided.

But quite by chance, almost 10 years ago, I ended up cat-sitting for my youngest brother so that his dear pet could be spared the agony of a mid-winter cross-Canada move. I took his kitten back to Toronto with me after Christmas and for two months shared my bed with the animal. I pretty quickly realized that in the middle of a Toronto winter a small breathing bundle of fur can be quite comforting. And temperamentally we were perfect for each other. Cats, like me, are independent, solitary creatures who like to play and cuddle every once in a while but spend most of their time lying in the sun. I decided I, too, would get a cat.

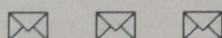
These are big life decisions, however, and there was always a handy excuse as to why I couldn't. Invariably one or another of my roommates was allergic, and I put off the fatal moment. When I finally got a place of my own, the folks I rented from said, "No way, no pets!" It seemed quite out of my reach. But I'm now in a new apartment with a new landlord and the timing finally seems right.

My sister Carolyn, currently living in Korea, has a cat named Lucy. Lucy has been patiently living with my father while Carolyn is overseas, awaiting the day her mistress comes back to Canada for good. For a variety of reasons, Lucy can no longer live with Dad, so I offered to take her. And she arrived this week and is settling in quite nicely. She's already earning her keep by keeping the pigeons from nesting on my concrete balcony. But as I discussed my travel plans for the coming year with Carolyn, she said in dismay, "I think I brought Lucy to the wrong sister!" and I realized, with a shock, that I have a responsibility for another being for the first time in my life.

I can't just up and leave anymore when the worse thing that happens is all my plants die and I simply go out and restock afterwards. I now have to take care of Lucy. Am I up to this? How will I cope being so tied down?

Lucy's only a temporary houseguest. I can always back out of this pet-owner thing once my sister returns. But does this mean I am destined to live alone forever? I need your advice, Dirk.

Elizabeth



Dear Elizabeth,

I'm not sure if the way you've responded to your pet is comparable to how you would respond to a man. But if you think it might be, you should get a dog. Men and dogs are a lot alike, and hanging out with a dog again might clue you in to what we males are all about. A man gets out of bed in the morning and he farts, scratches himself and walks around for a half-hour with breath that could melt a truck. A dog does about the same. So ditch fastidious Lucy and make a trip to the local pet shelter, Elizabeth. The bow-wows are waiting!

Dirk

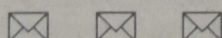


Dirk!

Ugh! That's not advice; that's a dire warning! When you put it like that, I have nothing to complain about. Absolutely nothing. And so, on second thought, Lucy suits me just fine.

It does seem like dog owners are in the majority in my end of town. (Probably because people don't usually walk their cats.) There's a small park nearby where dogs and their owners congregate every evening at happy hour. Honest, Dirk, it's like a cocktail party. Everybody stands around with their Starbucks in hand, chatting up a storm while the dogs run about and tumble over each other. It's kinda cute, actually. I bet that's where all the romances start in my end of town, with the canines leading the way and the humans following suit.

But before we descend into an absurd discussion on the merits of mating rituals, human or otherwise, answer me this: lots of studies say pet-owners live longer and have less stress than non-pet-owners. Is this because (unlike roommates, spouses, or children) pets never talk back?

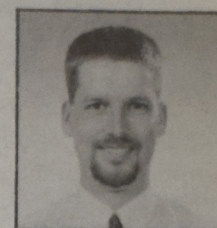


E.



Elizabeth Salomons
egs@smartt.com

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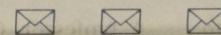
Dirk Schouten
dbschouten@netscape.net

Elizabeth,

Less stress because pets don't talk back? Hmm. That's interesting. A few of my buddies say the same thing about life with their Korean wives. Because of the language barrier, their communication is very simple. Half the time their wives are trying to figure out what they're saying. It's a life of peace, tranquility, and good lovin'. But it's also one of awkward confusion and dangerous, lonely silences.

To get back to pets, we had a dog for 12 years. Esther was the smartest canine I've ever seen. She would look both ways before crossing a street and catch cats by chasing them around cars and then switching directions. I think it's fair for me to say that she was somewhat of a "stress reliever" for all of us. Her brilliance entertained us. And because she was born without natural sin, we let her get away with quite a bit. About the worst thing she ever did (or best thing, depending on your perspective) was knock off the neighbor's cat while they were on vacation. My dad still does a pretty good imitation of the neighbors when they got back ("Say, Adrian, have you seen our cat?")

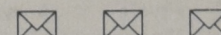
D.



Dirk,

Ha, ha, ha. This is where the world divides into dog lovers and cat lovers and I profess profound shock and horror at what you describe as possibly your dog's best stunt. (Mind you, I've seen Lucy do some rather frightful and disgusting things with mice. Are you sure animals are born without sin? Does this warrant a debate?)

E.



Elizabeth,

You're absolutely right. I shouldn't praise Esther for having killed the neighbor's cat. Sorry. I got out of line there. And my dad isn't an ogre, either. He'd mimick the neighbors only when telling us of the humiliating conversation he had with them when they returned from vacation—and couldn't find the cat.

Still, when it comes to cats, I'm unrelenting. These are horrid creatures. John Steinbeck got it right in his novel, "Cannery Row." In one scene, a cat is sitting in front of a mouse, slowly torturing it to death. But someone throws a rock at the cat and the mouse is saved! Didn't Steinbeck also write a novel about his travels across the country with his dog, Charlie? Now what strikes you as more creationally normative, Elizabeth—an animal torturing a smaller one or a man and his dog going on a nice trip together? I rest my case.

It's time to jack the cat, Elizabeth. Get rid of Lucy and get a happy, huggable mutt. When you talk to him, he'll listen. When you scold him, he'll feel shame. When you're happy with him, he'll be happy. How you feel will have a profound effect on how he feels. And after a year with Charlie, you can decide once and for all if you can handle something of much greater significance than a dog.

One of us.

Dirk

News Comment

Nose for News



Bert Hielema

FORTY-SEVEN YEARS

AGO I started my business career selling life insurance. I learned that the saying "There's no one with more endurance than the one who sells insurance" also applied to me. Writing a column on social criticism (as this column is, basically) is somewhat similar to selling life insurance. So I seem to have come full circle. Many of us may not want to think about current affairs (as my prospective clients hardly ever wanted to discuss death and dying, and how life insurance would leave a beloved spouse and children in better financial shape). But I hope I can persuade you to take a look with me at the confusing and contradictory news of the '90s, especially in finance and politics.

TAKE THE STOCK market and future growth. U.S. President Truman's one wish was for one-handed economists. Whenever he asked his advisors for an opinion on the monetary matters, they would say: "On the one hand, this is possible; on the other hand, that could happen too," leaving him cursing these fellows under his breath. A prime example of this two-handedness is the Dow-Jones, which now sits at the 11,000 mark, give or take a thousand.

ON THE ONE HAND are two people working at the American Enterprise Institute (a conservative think-tank), who have written a book: *Dow 36,000: The New Strategy for Profiting From the Coming Rise in the Stock Market*. *Atlantic Monthly*, in the current issue, presents a 12,000-word summary of this book in which the authors argue that stock prices are much too low, are destined to rise dramatically, and will more than triple in the coming decade. Their advice: buy stocks, and do it now.

Their entire hypothesis is based on the assumption that the next 10 years will see a low-risk, inflation-free, recession-proof, ideal, steady-growth economy, warranting a very-low-risk premium of

only 2.5 per cent. Compare this to 11 per cent risk premium from 1933 to 1950, a time when the stock market hovered at about the 800 level.

THEN THERE IS THE other hand. On September 16 and 17, Toronto hosted a conference with the dull title *The Austrians and the Financial Market*, the Austrians referring to Ludwig von Mises, a revered economist from that country. One of the topics discussed was not "What if the bubble bursts?" but "When will the bubble burst?"

A professor, George Reisman from California, presented a paper there of which I obtained an advance copy, thanks to my Internet connection. Reisman points out that doctors, lawyers and people everywhere are cutting back on their normal activities in order to devote time to day-trading on the Internet. Says he: "Something is wrong when essentially ignorant people dabble in stocks on a hunch and a tip." He feels that the market is so high because there is too much money chasing stocks, causing inflation.

Dr. Reisman compares inflation to an illness of which the symptoms are not yet visible, based on real life in which people often have incurable cancer long before the signs are there. He concludes: "The end of the stock-market boom is something earnestly to be desired to stop the mania in which fortunes are made without any rational cause, merely by virtue of the presence of a flood of money seeking outlet in channels no more real than empty hopes and dreams, and in which increasing numbers of otherwise highly intelligent and perfectly sane people are lured into sacrificing the serious work of their chosen occupations to the pursuit of such causeless and ultimately ephemeral (short-lived) wealth."

OF COURSE I HAVE TO comment on this, because a drastic drop in the stock market might

well end the pseudo-prosperity we now enjoy. I say "pseudo" because it is gained at the expense of creation. I start with a question: Why was the stock market basically dead from 1933 to 1950? Answer: Uncertainty. The market hates turmoil, of which there was lots in that period: the Great Depression, the rise of Hitler, a World War, the Korean war, the Berlin Airlift and the Russian threat.

Bear with me for a line or two of possibly boring calculations. I ended my business career as a commercial real estate appraiser where I worked often with capitalization rates, which can be compared to risk premiums. A good building in a prime location warrants a low-risk rate. Example: rental income is \$10,000 per year. Risk Rate is five per cent. Divided into income, giving a value of \$200,000. $(10,000:0.05 = 200,000)$. Not a good location and a worse building, and a higher rate is needed, say 10 per cent, which gives a much lower value as $\$10,000:0.10 = \text{only } \$100,000$. The same is true with stocks: a low-risk premium indicates a high value.

Back to my question, which hinges on the risk factor. Today we are at the threshold of a new era. Any end of one time and beginning of a new one is a period of pain and turmoil. In a word: great uncertainty. Those two optimistic authors seem to ignore the state of the world in which we have depleted the fish stocks, have heated the atmosphere, greatly increased the population, burned or cut the forests, eroded our agricultural land, polluted our air and water supplies: all indicating global turmoil and higher inflation (higher risk rate) in the future. So, my bet, for all it's worth, is with Reisman and the Austrian school and a bursting bubble. When? Get ready.

RUSSIA REMAINS in the news, which is bad news. There, crime reigns supreme. *The Economist*, in a recent issue, says that crime is at the very centre of society. It is estimated that criminals control at least 40 per cent of the Russian economy, and, increasingly, crime is Russia's most successful export. The scary part is that there is a symbiotic relationship between organized crime and Russian Intelligence. Even more

scary is that the current Russian prime minister, Vladimir Putin, put in by Yeltsin, was the head of Russian Intelligence. According to the sources I read, Putin may bite the hand that is feeding him. It is no coincidence that just now Yeltsin is at the centre of an international investigation for corruption, and his days may be numbered.

And then there is China, where the army has become the most powerful and corrupt body in the nation and is resisting the Communist Party bosses in their efforts to curtail their economic influence. All of which makes me suspect that there is a definite connection between environmental pollution and the corruption eruption everywhere.

A RECENT HEADLINE in the *New York Times* read: "Fearful over the future, Europe seizes our food." On several occasions McDonald's restaurants have been deliberately destroyed in Europe, not because their hamburgers were undercooked, but because their striking structures, uniform throughout the world, are seen as a symbol of the all-pervasive power of the United States food multinationals, most of which use genetically modified corn and soya beans and beef fattened with growth hormones.

No American lives have been harmed, but if Europe and the rest of the world reject or ban such

products, the economic consequences may be measured in the billions. Already in Brazil a judge has banned the sale of Monsanto's Roundup Ready Soybean seeds and Japan and Norway will now require labels on genetically modified food. Behind this lurks a fear that scientists are rendering nature more uniform in a world which is increasingly becoming undifferentiated, and in which national distinctions are also fading.

Soon we all will eat the same, long-shelf-life, genetically engineered goo, on which only the packaging is attractive – and which packaging is also the most expensive part of the product. The revolt is not only against a global kitchen culture, but is also fed by a rash of health scares: mad cow disease in Britain, dioxin-polluted chickens in Belgium and contaminated Coke in France.

Somewhere I see in all this globalization a sign of the new global New Creation. Is God somehow conditioning us to think globally while acting locally? I have my pit greenhouse ready and have things growing in it. When you drive along Highway 37 (#8010), drop in.

Bert Hielema thinks that we live in the most interesting times in the history of the world, during which our challenge is to stay detached and look at the happenings as from the outside in. He lives in tranquil Tweed, Ontario.

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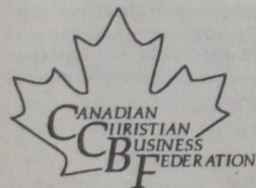


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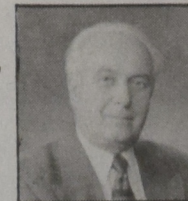
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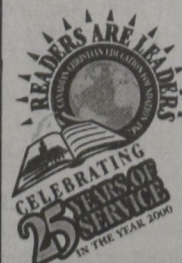
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Classifieds

Classified Rates	Anniversaries
<p>As of May 1999: Note: 7% GST will be added to all prices listed below.</p> <p>DEADLINE FOR SUBMISSION <i>Christian Courier</i> is published on alternate Mondays. Copy deadline for each issue is 8:30 a.m. Wednesday, eight business days prior to publication.</p> <p>RATES The cost of advertising space is \$14.00 per column inch (pci) of length. (All columns are 2 inches wide.) This rate applies to all personal and family announcements as well as all other types of advertising, including multi-column display ads. Clients will be invoiced after publication.</p> <p>PHOTOS There is a processing fee of \$25 for the inclusion of a photograph with a personal or family announcement. Photo space is not charged pci, but we reserve the right to determine published photo size. Please note that we cannot use a faxed photo. We need either an original (which we will return) or a downloadable internet image.</p> <p>PERSONAL ADS <i>Christian Courier</i> would be pleased to handle your personal ad in an efficient and discreet manner. The cost to set up a personal file under a unique file number is \$35. Ads requesting correspondence with this file are run at \$15 per insertion. All correspondence is immediately forwarded unopened.</p> <p>NEWLYWEDS & NEW PARENTS We offer a \$25 one-year subscription to couples whose wedding is announced in <i>Christian Courier</i> AND to parents who announce the birth of a child in our paper. Please let us know when placing your ad that you want to take advantage of this offer.</p> <p>SUBMITTING YOUR AD mail: <i>Christian Courier</i> #4 - 261 Martindale Road St. Catharines, ON L2W 1A1 fax: 905-682-8313 email: ccadpromo@aol.com</p> <p>OTHER INFORMATION a) <i>Christian Courier</i> reserves the right to print classifieds using our usual format. b) Please provide us with clear copy. <i>Christian Courier</i> is not responsible for any errors due to hand written or phoned-in advertisements.</p>	<p>Smithville Caledonia Ont. Ont. 1949 September 25 1999</p> <p>GOLDEN ANNIVERSARY HARM & FRIEDA BAKKER Family and friends are invited to an open house to celebrate with them at York Chr. Ref. Church 33 King St., York, Ont. Sept. 25th, 1999, 2-4 p.m. Their children: Wilma & Raymond Luckasiewicz Jeremy, Kati George & Kathrin Bakker David, Alex Sue & Cliff Gord Psalm 121:1 Correspondence to: H. & F. Bakker, 314 Lanark St., Caledonia, ON N3W 1E8 Phone 905-765-3508 Best wishes only.</p> <p>HANK & SUSAN DE KONING will celebrate, the Lord willing, their 50th wedding anniversary with their family. An open house for friends and family will be held on Sunday afternoon, September 26, 1999, from 2-5 p.m. at their Butcher Shop Restaurant. <i>God is so good.</i> Correspondence address: Hwy. 6, RR 3, Port Dover, ON N0A 1N0</p>
<p>Anniversaries</p> <p>Thunder Bay Brampton Ont. Ont. 1964 September 18 1999 "Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ." (Rom. 5:1)</p> <p>35th Anniversary ED & WILLIE GROOTENBOER With great love, joy and celebration from your children and grandchildren: Denise & Phil David, Brianne, Laura, Joseph Roger & Deb Ashley, Eric, Kevin, Daniel Tim & Catherine Michael & Yvonne Calvin Jennifer Home address: 344 Bartley Bull Parkway, Brampton, ON L6W 2L6</p>	<p>Anniversary & Birthday (Celebrations) On September 23, 1999, ARIE & CATHARINA MARIA EDELMAN (nee KRUIJT) will be celebrating their 58th wedding anniversary. Mr. & Mrs. Edelman, formerly of Toronto, now reside at 20128 42A Ave., Langley, B.C. V3A 3B4. Arie Edelman will also be celebrating his 87th birthday on September 27, 1999. Congratulations and best wishes from their eight children, 17 grandchildren, and 12 great-grandchildren.</p> <p>Birthdays</p> <p>90th BIRTHDAY PIETERMAN GROOT born in Andijk, the Neth., will be celebrating his 90th birthday on Sept. 22, 1999. His children, Dick, Ida, Norman, Johanna, Arthur and John, their partners, his 25 grandchildren and 49 great-grandchildren thank God for his health and his faith in God. We wish him God's continual blessings.</p> <p>Wedding Announcement With thanks to God and much joy in our hearts, we announce the marriage celebration of CHRISTINA & BENJAMIN daughter of Bob & Alice Proper and son of Hub & Grace Stapper. The celebration will take place on Saturday, October 2, 1999. Christina & Benjamin's future address: 2035 Othello Ave., Ottawa, ON K1G 3P6</p> <p>Help Wanted We are a Northern Florida family that runs a 700 cow, 500 acre dairy farm with a Christian atmosphere. We have an opening for an Assistant Herdsperson to work with freshening cows, breeding, and making use of your cow skills. Please contact: Klaas & Grace Reyneveld, Udder Delite Dairy, Rte. 2, Box 17A, Monticello, FL 32344, or phone: 850-997-0555 (Office), 850-997-0552 (Home) or fax 850-997-0556.</p> <p>Nanny/Au Pair in the Netherlands - We are looking for a loving, fun, high-energy, self-confident person (over 21/non-smoker/good driver). We are an American-Dutch family near The Hague with 4 children. Mom works part-time. Dad is a CEO. We speak English at home, Dutch in school. Begin in Nov. or between Christmas/New Year for one year. Private apt. & use of car. Contact soon: S. Vetter, Ln v. Koot 16E, 2244 AV Wassenaar, Netherlands, SearlV@worldonline.nl</p> <p>Truck Driver required immediately for small business in Niagara peninsula. Class A-Z to run Canada and U.S. Pay according to experience. Fax info to: 905-945-7959.</p> <p>Memoriam In loving memory of TETJE POSTMA who passed away September 22, 1998. <i>How swiftly a year has passed since God took you home. I know you are safe in Jesus' arms, but I miss you here below. I think of you always, and we often speak of you, My heart still aches with sadness, and silent tears still flow. When we were wed in 1938, we became as one, So when you passed away so suddenly I wondered "How can I go on?" God answered prayer and gave me strength to make it through this year, and we find that our loving memories help to keep you near. Until in God's plan it is my time from this earth to depart, Your memory will continue to live forever in my heart.</i> Always loved and sadly missed by your husband Herman, your children, Ann & John, Alice & Frank, Evelyn & John, grandchildren and great-grandchildren.</p> <p>Church News Christian Reformed Church Classis Eastern Canada will meet in regular session, D.V., on Friday & Saturday, Oct. 22-23, 1999, at Community CRC of Dixon's Corners. All agenda materials must be in the hands of the Stated Clerk by Sept. 11, 1999. James Kooistra, S.C.</p>



Congratulations and best wishes to Harm & Frieda Bakker on their Golden Wedding Anniversary.

Classifieds

Anniversary



Congratulations to Cor & Jetty Hogeveen on their 40th wedding anniversary.

Ottawa Ont. 1959 September 12 1999
COR & JETTY HOGEVEEN
 (nee JANSEN)
 We are thankful to the Lord for his rich blessings and his sustaining grace in our 40 years of marriage. We celebrate in the joy and knowledge that he is our strength and Redeemer and that he will guide us on our life's path. *Great is thy faithfulness!*
 Sheila
 Richard & Monique - Toronto, Ont.
 Sophie, Claire, Erin
 Joanne
 Shelley
 Correspondence: 68 Sullivan Ave., Nepean, ON K2G 1V2

Obituaries

"Do not let your hearts be troubled. Trust in God.... In my Father's house there are many rooms.... I am going there to prepare a place for you.... You know the way to the place where I am going." (John 14:1-4)

SADIE VANDERWAL
 (nee LEYSTRA)

Beloved wife of Melle VanderWal and the late Peter Steegstra, passed away suddenly at University Hospital in London, Ont., August 14, 1999.
 Dear stepmother of:
 Greta & John Eelkema - Pt. Stanley, Ont.
 Dianne VanderWal - Clinton, Ont.
 Grace & Andy DePutter - Bayfield, Ont.
 Henny & Steve Zylstra - Woodstock, Ont.
 Harry VanderWal - Victoria, B.C.
 The funeral service was held at the Clinton Christian Reformed Church on August 19, 1999, with Rev. Wieger DeJong officiating.
 Correspondence address:
 Melle VanderWal, RR 3, Clinton, ON N0M 1L0

Oud Vossemeer, Zld. Brampton the Neth. Ont.
 Nov. 1, 1913 - Aug. 30, 1999
 (Psalm 116) "Precious to God"
 On the morning of August 30, 1999,
CORNELIA DIRKJE VAN ROOYEN
 (nee UYL)
 was called home to be with her Lord and Savior. Beloved wife of Leendert for 66 years (Faith Manor, Holland Christian Homes, Brampton).
 Loving mother of:
 Bill & Marg Van Rooyen - Simcoe, Ont.
 Hannie Corvers - Bowmanville, Ont.
 Lovingly remembered by:
 nine grandchildren & their spouses
 20 great-grandchildren
 Predeceased by:
 Son-in-law Guy and two grandsons.
 Funeral service was held September 2, 1999 in the Maranatha Christian Reformed Church, Bowmanville, Ont.
 Rev. Peter Van Egmond officiated.
 Correspondence address:
 Hannie Corvers, 101-206 Simpson Ave., Bowmanville, ON L1C 2J1

Obituaries

JENNY BRUULSEMA
 (nee BOOTSMA)

On the 22nd of August, 1999, in her 65th years, she left us for eternal life with God. During her three-year battle with cancer, she yearned to live, but the disease struck over and over again. She died at 5 p.m. in Henderson Hospital. Her husband, Case, will miss her devotion, care and support given so freely over the last 40 years. Her seven children will miss her nurturing care and the loving attention she have them at every stage of their lives. Her 13 grandchildren will miss her prayers, smiles, hugs and kisses. The children and grandchildren:
 Tom & Bette-Ann - Guelph
 Colin, Laura, Timon
 Cathy & Mark Cranbury - Cambridge
 Alan, Carla
 Harold & Sylvia - Stratford
 Corey, Theo, Alena
 Gerald & Trudy - Ancaster
 Alyssa, Janine
 Annette & George Hart - Lynden
 Pieter, Aaron
 David & Jody - Hamilton
 Lynn
 Ivan - Waterloo
 Jenny's brother, Clarence, predeceased her three years ago. Her brothers, Jim, Ted and Andy and her sisters-in-law, Clara, Margaret, Corrie and Diane will miss her deeply.
 Jenny was born in Veenwouden, Fr., the Neth., on September 23, 1934, the oldest of Harmen & Trijntje Bootsma's five children. After immigrating in 1953, the family settled in Hamilton, where Jenny worked as a housekeeper and later in a bank. Jenny and Case were married in 1958. Two years later they moved to the farm in Ancaster, where they raised their family.
 A service of thanksgiving for her life was held at the Ancaster Christian Reformed Church on Friday, the 27th of August at 10 a.m., with Rev. Bernard DeJong officiating. Condolences and cards may be sent to Case Bruulsema at 2054 Shaver Rd., RR 2, Ancaster, ON L9G 3L1.

Beets, Fr. Duncan the Neth. B.C.
 Nov. 18, 1907 - Aug. 16, 1999

"Now we know that if the earthly tent we live in is destroyed, we have a building from God, an eternal house in heaven not built by human hands."
 (2 Cor. 5:1)

The Lord took unto himself our beloved mother.

STYNTJE WITTEVEEN
 (nee HARMSMA)

peacefully into his loving arms and now free from all suffering and pain. Predeceased by her loving husband Feitze in 1994, she is lovingly remembered by her children:
 John & Wiepie Witteveen - Richmond Hill, Ont.
 Alice & Luke Bazuin - Chemainus, B.C.
 Sadie & Rudolf Wikkerink - Cobble Hill, B.C.
 Ike & Jennie Witteveen - Brighton, Ont.
 Raymond Witteveen - Duncan, B.C.
 Susan Witteveen - Duncan, B.C.
 She is also survived by one sister-in-law Suus Witteveen (Voerman) in the Neth., and many nieces and nephews.
 Styntje was a beloved "Beppe" to 14 grandchildren, and 22 great-grandchildren.
 A funeral service was held at the First Christian Reformed Church, 930 Trunk Rd., Duncan, B.C. on Friday, August 20, 1999. Pastor Len Batterink officiated.
 Correspondence address:
 Susan Witteveen, 402-2556 Dingwall St., Duncan, BC V9L 2Y9

Hoogezand Aylmer the Neth. Ont.
 Oct. 3, 1922 - Aug. 9, 1999
 "The Lord is my Shepherd, I shall not want." (Ps. 23:1)
 On Monday, August 9, the Lord called to himself his child

DICKEY (DERKTJE) DE GROOT
 (nee SMIT)

at the age of 77.
 Beloved wife of Huibert De Groot of Aylmer, Ont.
 Beloved mother of
 Derek Offeringa - Colorado Springs, Col.
 Beloved stepmother of
 John & Agnes De Groot - Tillsonburg, Ont.
 Fran & Bill Eekhof - Tavistock, Ont.
 Jetty & John Houweling - Terrasse Vandreuil, Que.
 Evaline & George Hofstra - Oakville, Ont.
 Alida De Groot - Strathroy, Ont.
 Dearly loved by 13 step-grandchildren and five step-great-grandchildren.
 Predeceased by her first husband, the late Theo Offeringa.
 Funeral service was held on August 12, 1999, in the Aylmer CRC with Rev. John Hellinga and Pastor Louis Bosma officiating.
 Correspondence address: Mr. Huibert De Groot, 13-110 Caverly Rd., Aylmer, ON N5H 2P4

Obituaries

Zwollerkerspel Red Deer the Neth. Alta.
 May 12, 1913 - August 12, 1999
 "There is a time for everything, and a season for every activity under heaven: a time to be born and a time to die." (Eccl. 3:1)
 On Thursday, August 12, 1999, surrounded by his family
BERT PIERIK
 peacefully went home to be with his Lord.
 Left to cherish his memory is his loving and faithful family:
 his wife of 55 years, Klazina
 his children, grandchildren and great-grandchildren:
 Jannie & Martin Nyland - La Glace, Alta.
 Kathleen & Chris Bolink (Kayla, Kelsey)
 Beverly & Jerry Nayko (Faith)
 Stanley & Kari Nyland
 Darren Nyland
 Kay Bowman - Calgary, Alta.
 Brenda & Geordie Smith
 Brent Bowman
 Peter & Inez Pierik - Red Deer, Alta.
 Michael & Brandi Pierik (Aaron, Matthew)
 Michelle Pierik
 Herma & Cor Pikkert - Red Deer, Alta.
 Corinne & Jamie Hansen
 Kevin & Pam Pikkert (Jordyn, Rachel)
 Trevor Pikkert
 Victor Pierik - Stony Plain, Alta.
 Also surviving are one brother, two sisters and numerous nieces and nephews in the Neth.
 A celebration of Opa's life was held on Tuesday, August 17, 1999, at the First Christian Reformed Church, Red Deer, Alta. with Rev. James Pot officiating. Interment followed at Alto Reste Memorial Gardens. Donations gratefully accepted for Rehoboth Christian Ministries, 104-5013 48 St., Stony Plain, AB T7Z 1L8.
 Correspondence address:
 Mrs. K. Pierik, 5531 38 St., Red Deer, AB T4N 0X7

BEATRICE MAUDE COOPER
 Born July 8, 1926, was taken home to be with her Lord on August 30, 1999.
 "I am the good shepherd, and know my sheep.... And I give unto them eternal life, and they shall never perish.... (from John 10:14, 28)
 She will be remembered by her husband John Cooper, and by her children and grandchildren:
 John & Sylvia Cooper - Grand Rapids, Mich.
 John, Catherine
 Justin & Jessie Cooper - Dundas, Ont.
 Jeremy & Debra,
 Nathan & Carmen
 Jeff & Arlene Cooper - Grand Rapids, Mich.
 Jesse, Roanna, Vanessa
 Joel & Mary Cooper - South Bend, Ind.
 Andrew, Benjamin, Monica
 The funeral service was held on September 2, 1999, in the Redeemer Christian Reformed Church, Sarnia; Rev. Neil de Koning officiated.
 Correspondence address: Rev. John Cooper, 1156 Carr St., Samia, ON N7S 3A1

REV. SIMON VISS
 of Ripon, Calif., passed away at the age of 91.
 He was the loving husband of the late Hilda Viss (nee Van Polen).
 Children:
 Norman
 Norma
 Paul & Carolyn
 Joe & Joyce VanderKwaak,
 12 grandchildren and 19 great-grandchildren.
 Predeceased by sons Elward and Jay, grandson Jim and great-granddaughter Hannah.
 Simon was a faithful servant of the Lord and served CRC churches in Luctor, Kan.; Prinsburg, Minn.; New Era, Mich.; Houston, B.C.; Transcona, Winnipeg, Man.



Classifieds

Miscellaneous



Foto fan de yn 1950 graduearre klasse fan de kristlike M.U.L.O. "Rehoboth," Drachten, Fr.

Recognize yourself? A friend? Interested in a reunion in the spirit of SIMMER 2000? Contact, with all due alacrity, Lippe de Haan, 296 Marlborough St., Exeter, ON N0M 1S2. Phone 519-235-1464. Wol spitich, mar gjin e-mail.

Obituaries

Unexpectedly, the Lord took to himself our beloved husband, father and grandfather, a faithful servant of God,

JACOBUS "JACK" VAN HARMELLEN

Born in Den Haag, the Neth., on Oct. 9, 1919.

Promoted to glory in Brampton, Ont. on Sept. 6, 1999.

Gratefully remembered by his wife, Anne, and his children:

Rita & Joe Oosterhof - Grand Valley, Ont.

Peter Van Harmelen - Mississauga, Ont.

Jim & Serena Van Harmelen - Manila, Philippines

Predeceased by one child, Koosje (1951).

Grandchildren: James, David, Teresa, Joanne and Timothy.

Interment in Meadowvale Cemetery.

Correspondence address: Mrs. A. Van Harmelen, 7900 McLaughlin Rd. S., PT1001, Brampton, ON L6Y 5A7

Miscellaneous

The **CRC Ministry to Seafarers in Montreal** is in need on **volunteers** during November and December as well as the winter and spring months of 2000. For more information, call 1-514-844-1476, fax 1-514-844-1472 or send an e-mail to: seafarer@colba.net, attn. Karin.

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...



...our contributors have to say about life, faith, maturity, sloth, fall and other things you'll like.



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PRAYER REQUEST

Some months ago, Celia, my wife of 46+ years, was diagnosed with breast cancer. She had surgery, is currently on chemotherapy to be followed by radiation, and after that will be on medication for a number of years. Celia has lost her beautiful hair, but not her spirit! Now although both of us know ourselves secure in God's love and fully experience His peace, we still dearly wish for her to be well again so that we may have many more years together. My request to all who read this: please pray for her healing. *James 5:15, 16.*

Thank you.

Frank DeVries, Nanaimo, B.C.



The Council and Congregation of
Grimsby Mountainview Christian Reformed Church
join with our Pastor and his wife

Jerry and Winnie Hoytema

in celebrating 35 years of Ministry for our Lord and His Church.

Please join us in a time of fellowship and refreshment as we celebrate their wonderful testament of faith and commitment to our Saviour! We are hosting an Open House on Saturday, October 2, 1999, from 2:30 - 4:30 p.m. in the Mountainview CRC in Grimsby.



Personal correspondence can be directed to:

Pastor Jerry & Mrs. Winnie Hoytema
375 Books Landing, Unit #26
Grimsby, ON L3M 2M8



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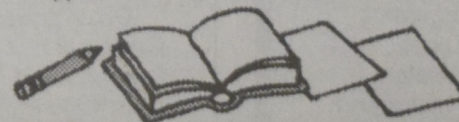
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Minesing, Ontario L0L 1Y0

Phone: (705)722-8179

Application deadline: October 19, 1999



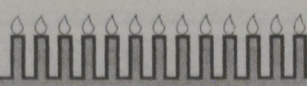
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Classifieds

Immanuel CRC, Brampton, Ontario



We invite all friends and former members to join us for
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 and for a
Commemorative Service
 on Sunday, November 28, 1999.
 For more information contact
 Shirley Aukema at 905-453-4487.



You are cordially invited to
 celebrate with us
 the 20th Anniversary of
Shalom Manor.

It will be held on Friday,
 Sept. 24, 1999, at 7:30 p.m.
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 Christian Reformed Church,
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 Reception following in the
 Fellowship Hall of the church.



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 to the entire college community
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 John Knox Chr. School 7:30 p.m. Theater
 82 McLaughlin Rd. S. Kaarten \$25.00 per
 Brampton, Ont. persoon (incl. bel.)
 Info: 905-333-3615 or www.familietheater.nl

Tickets: DUCA 905-453-1971
 The Dutch Shoppe 905-945-3688
 Ramaker's 905-934-6454

45 Jaar Jubileum

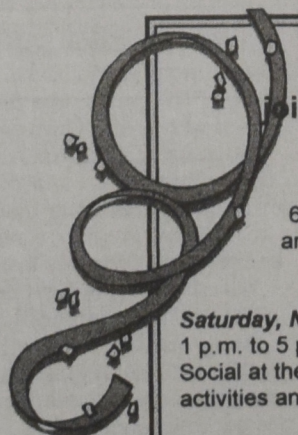
Het programma
 voor de avond

- Voorgerecht
- Diner
- Theater
- Pauze met prijzen
- Theater

Menu

Bitterballen
 Dutch cheese
 Choice of fruit juice
 Caesar Salad, Rolls
 Seafood Platter
 Coffee and "Tompoezen"

50th Anniversary Celebrations
 Clinton Christian Reformed Church



You are invited to
 join us in celebrating
 this event

Friday, November 19
 6 p.m.: Dinner at the Clinton
 and District Christian School
 8 p.m.: Variety Program

Saturday, November 20
 1 p.m. to 5 p.m.: Open House and
 Social at the church, with a variety of
 activities and refreshments

Sunday, November 21
 10 a.m. and 7 p.m.: Worship Services

Dinner:
\$13 or 2/\$25

To reserve
 dinner tickets,
 contact Jennie at 519-482-9827 or
 Dick at 519-482-3431 by October 31.
 E-mail <dickroor@bmts.com>

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 Consulting Agency

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 Grand Rapids, MI 49510
 ...of bel één van de
 volgende nummers:
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 (616) 531-4046/res.

Events/Classifieds

Calendar of Events

Items appearing in this column are run free of charge if they advertise an admission-free event, if they accompany an ad for the same event, or at the discretion of CC. In case of free listing, space limitations apply. The charge otherwise is \$7.50 per line, or \$1.50 per line inch, per insertion.

- Sept. 24** Live Comedy Dinner Theatre, "Een Gave Gozer", at John Knox Chr. School, 82 McLaughlin Rd. S., **Brampton**, Ont. See display ad for further details.
- Sept. 24** 20th Anniversary of Shalom Manor, 7:30 p.m. at Mountainview CRC, **Grimbsy**, Ont. Reception following in the Fellowship Hall of the Church.
- Sept. 25** 40th Anniversary of John Knox Christian School, Woodstock, Ont. Service of Thanksgiving at 2 p.m. in the Maranatha Christian Reformed Church, Hwy. 59 & 401, **Woodstock**, Ont. Open house at the school after the service. (#)
- Sept. 25** 40th Anniversary of John Knox Christian School, Mississauga/Oakville, Ont. 2-5 p.m. at 2232 Sheridan Gardens Dr., **Oakville**. See display ad in this issue. (#)
- Oct. 16** Netherlands Bazaar, Thornhill Community Centre, 7755 Bayview Ave., **Thornhill**, Ont., Free admission. 10 a.m. - 9 p.m. (#)
- Oct. 16** A day of encouragement and training for deacons, elders and other caregivers, at Hamilton District Christian High School in **Ancaster**, Ont. Theme: "Refreshing our hope!" Featuring 54 workshops including special sessions for elders and caregivers. Cost: \$40. Contact your deacons for a registration form, or call Diaconal Ministries at 905-646-4511. (#)
- Oct. 28** The Fifth Annual Kuyper Lecture, Economic Stewardship in a Global Context, by Dr. Bob Goudzwaard. 7:30 p.m. West Commons, Dordt College, **Sioux Center**, Iowa. Free. For more info, call 712-722-6333.
- Oct. 31** Dutch Service, Rev. Jerry Hoytema, Ancaster CRC, Hwy. 53, **Ancaster**, Ont., 3 p.m. (#)
- Nov. 5** Christian Festival Concert under the direction of Leendert Kooij, at Roy Thomson Hall, **Toronto**, Ont. Tickets are \$25/\$20/\$15. Call 416-636-9779. (#)
- Nov. 19-21** 50th Anniversary Celebrations, **Clinton**, Ont. CRC. For more info and to reserve dinner tickets, contact Jennie at 519-482-9827, or Dick at 519-482-3431.
- Nov. 27-28** 50th Anniversary of Immanuel CRC, **Brampton**, Ont. Dinner, Festivities, and Commemorative Service. Contact Shirley Aukema at 905-4487 for more info.

Attention!

If you are considering sending us an ad via fax, please be sure to:

- send printed or typed copy
 - include billing address
 - include contact person with phone number
- Thank you.

The Center for Public Justice

presents

The Fifth Annual Kuyper Lecture

Economic Stewardship
in a Global Context

by

Dr. Bob Goudzwaard

Professor Emeritus of Economics,
Free University of Amsterdam, The Netherlands

Responses by

Dr. Adolfo Garcia de la Sienra, University of Veracruz
Dr. Brian Fikkert, Covenant College

Thursday, October 28, 1999, 7:30 p.m.
West Commons • Dordt College
Sioux Center, Iowa

open to the public without charge

For further information call (712) 722-6333

Co-sponsors
Dordt College • Siouxland APJ

Going to Brock University?

Stop by and say hello to the CRC chaplain,

Peter Schuurman.

If you need help getting settled or are interested in getting involved in campus ministries, give him a call.



Brock University Campus Ministries

Peter Schuurman, CRC Chaplain
Decew Residence 202
905-688-5550 x 3134
pschuurm@spartan.ac.brocku.ca

Check out the Bible studies,
book studies, prayer groups
and cost suppers!



CHRISTIAN SCHOOL

40th Anniversary Celebration

All alumni, former teachers and JKCS school supporters are invited to our celebration on Sept. 25 from 2-5 p.m. Come see how the Lord has blessed us in our new, expanded facilities.

The school is located at 2232 Sheridan Gardens Dr., Oakville. Take the Ford Dr. exit south off the QEW for 1 km south. No RSVP required. Phone 905-829-8048

To Students coming to McMaster University, Hamilton

You are warmly invited to come out and meet other students and participate in Chaplaincy Centre activities.



For more information please contact Michael Fallon at (905) 525-9140, ext. 24123 or e-mail fallonm@mcmaster.ca

- ✓ **Welcome BBQ:** September 16, 5:30 p.m.
- ✓ **Inaugural Chapel:** September 14, 12:30 p.m. at the Chaplaincy Centre
- ✓ **Monthly Film/Dinner Discussions:** Beginning Sept. 28.
- ✓ **Christian Fellowship Dinner:** Thursdays, 5:30 p.m. beginning Sept. 23.
- ✓ **Monthly Brown-Bag Lunch Discussions**
- ✓ **Spirituality "101" Retreat** at St. Paul's Anglican Church: Saturday, September 25, 9:30 a.m. - 7 p.m. Pre-registration Essential!
- ✓ **Wilderness Retreat:** Oct 1-3.

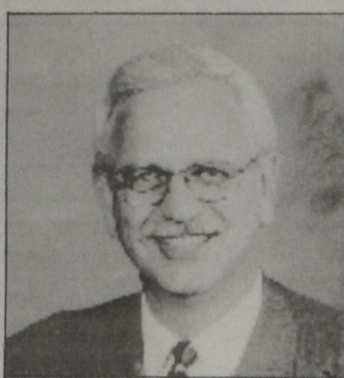
News

Sermon Central website offers inspiration for ministers

Alan Doerksen

CHATHAM, Ont. — Are you a pastor looking for sermon ideas or illustrations? Then why not check out www.sermoncentral.com. John Kapteyn, pastor of First Reformed Church in Chatham, Ont., is the site's "webmaster" — or in this case, "webpastor."

Kapteyn started the website in 1996 mainly "to help me get illustrations from others," he explains. Since then, the website has expanded considerably in the resources it offers. For pastors searching for ideas, the website helps with links to Old and New Testament resources. All someone has to do is access the site, and click on Old Testament or New Testament. From there, one can acquire information related to any book in either Testament. The site also features links to commentaries, concordances, different Bible versions, and Hebrew and Greek word studies.



"Pastor John" Kapteyn

"Use these tools to study the text to gain a better understanding of what God is leading you to preach. Please e-mail me with any recommendations of additional resources I might add," suggests Kapteyn, who refers to himself on the website as "Pastor John." He regularly updates the website with new information.

Another resource on the website is Kapteyn's own sermon

outlines, which he posts on the site weekly. Since Kapteyn's Reformed Church still has two Sunday services, he makes two sermons a week, and that's a lot of work. His sermon topics include everything from "A Dance Lesson" (Psalm 30) to a series on the book of Revelation.

Enthusiastic response

Kapteyn's website is an extensive resource, with more than 22,000 full text sermons and sermon outlines, all indexed by Bible chapter. The site also allows topical and word searches, including authors and words in sermon titles.

"Hundreds of pastors, teachers and counsellors visit Sermon Central every day to share their solid, Bible-based sermons, to get some input, to participate in the synergy of the Body of Christ worldwide," states Kapteyn on the site.

The website has had an enthusiastic response, according to Kap-

teyn. "It averages 2,100 'hits' a day," he says. "It keeps growing."

Kapteyn often receives personal thank-you notes from pastors grateful for the site. In the 14 years Kapteyn has been a pastor with the Reformed Church in America, computers have always been part of his ministry. He believes most pastors within his denomination use computers, and most have e-mail addresses. Kapteyn has been pastor of the Chatham church for about five years.

He has plans to expand the website to offer even more resources. "In another week, I'll have 10,000 devotionals on there from a number of sources," he reported in late August. "Ministers can use [them] for daily inspiration and ideas." He also plans to expand the listings of topics to include sub-topics.

Kapteyn developed the site with design help from New Creations and Kirk Enterprises.

Dare to be different, Stott says

LONDON (Religion Today) "Superficiality is everywhere" in the church because Christians are not living as Jesus' disciples, Dr. John Stott warns.

Stott, 79, has seen a lifetime of changes in the body of Christ — some good and some bad. He is a former chaplain to the Queen of England and rector of All Souls Church in London. Since retiring from those roles, he has traveled around the world speaking at seminars and conferences, and is president of the Institute for Contemporary Christianity in London. Stott has written more than 40 books, including *Basic Christianity*, *The Cross of Christ*, and *The Contemporary Christian*.

"A number of people have perceived the need to emphasize

personal maturity and growth," Stott told Religion Today. "For many years, 25 or more, the church-growth school has been dominant. I rejoice in the statistics, but we must say it is growth without depth. I believe it is Chuck Colson who said that the church is 3,000 miles wide and an inch deep. Many are babes in Christ."

Telling and doing go hand-in-hand

Evangelism and discipleship are not "opposing alternatives," Stott asserts. The Lausanne Covenant describes true evangelism and its link with discipleship when it says that Christians have "no liberty to conceal the cost of discipleship," he says. Jesus Christ "still calls all who would follow him to

deny themselves, take up their cross, and identify themselves with his new community."

The results of evangelism include obedience to Christ, incorporation into his church, and responsible service in the world," according to the Lausanne Covenant, which was signed in 1974 by Christian leaders from 150 countries.

Evangelism must be followed by discipling, Stott says. Billy Graham and his organization have refused to divorce evangelism from discipleship, he notes, but there have been some evangelists "who have tried to make out that Jesus is Savior but not Lord. There is only one Jesus and he is Savior and Lord. Discipleship involves the Lordship of Christ. Lordship means discipleship." Stott notes that Matthew 11:28, which invites everyone who is weary to find rest in God, also directs them to take up his yoke.

Every layperson has "charisma and gifts for service," Stott says. "The Reformation opened the priesthood of believers. All members of the church have direct and immediate access to Christ."

In addition to that is the ministry of all believers. Their ministry may be in the church or the secular world."

'Radical nonconformity'

But the church has a weakened witness because "a strong witness is too costly." If Christians are to be salt and light, "we must infiltrate and penetrate society," Stott

asserts. "Scripture says that as the Father sends the Son, so he sends us. We must enter other people's worlds. That is rather costly."

"Radical nonconformity" is a recurrent biblical theme, he notes. "Modern Christians have not been willing to pay the price of discipleship. We are going to have to decide to be unpopular. We must surrender our determination to be popular."

Stott, who travels extensively in the Third World, says he is encouraged by the strong Christianity developing there. "We know the centre of gravity is shifting east and south," he says. "In the Third World, God is raising up gifted leaders to an extraordinary degree. The West has no idea of the rich quality of this leadership. We need to seek them out and give them greater opportunities for education."

Word and Spirit

The local church is the primary place for growth. "The prime means of preaching must be the Word of God. The message is Word and Spirit," Stott quotes 1 Col. 28-29, which says that everywhere Christians go they should tell others about Christ, warn them, and teach. "We must proclaim Christ in order that we may present everyone pure in him. To proclaim Christ we must preach the Word of God in our congregations."

Stott is organizing an "International Consultation on Discipleship" which will be held in Eastbourne, U.K., Sept. 21-24.

News Digest

Cursing canoeist fined

MICHIGAN (Religion Today) — A judge sentenced Michigan's "cursing canoeist" to pay a \$75 fine and serve in the community. Timothy Boomer, 25, unleashed a torrent of profanities after falling out of a canoe last year, violating an 1897 law that prohibits cursing in front of children, the *Los Angeles Times* said. A couple with two young children reported the incident and a jury convicted Boomer in June. Judge Allen Yenior sentenced him to four days of community service. "I learned my lesson," Boomer told the court. The case has drawn national attention in the U.S., as many people say they are fed up with the increasing level of public profanity, news reports said.

Gambling on salvation

DETROIT, Mich. — A worshipper anted up with casino chips when the collection plate was passed at Detroit's Most Holy Trinity Catholic Church recently. The church is about 90 metres from the new MGM Grand Detroit Casino. Rev. Russell Kohler wouldn't say what the chips are worth. "Let's just call it a pile," he said. Kohler planned to cash them in and use the money for poor people served by his church. Casino chips, worth anything from 25 cents to \$100 (US) or more, can be exchanged for cash at casinos.

Women's college teaches exotic dancing

SOUTH HADLEY, Mass. (AP) — Students at one of the oldest women's colleges in the U.S. can now learn exotic dancing and striptease from a Russian literature lecturer. Susan Scotto, who stripped in clubs while earning her doctorate at the University of California, teaches a non-credit class in exotic dancing at Mount Holyoke College, in South Hadley, Mass. Her last class was so popular, with 65 students, that Scotto plans to teach the course again this fall.

Sally Sutherland, associate dean of faculty, says the class doesn't run counter to 162-year-old college's feminist traditions. "Where else but a women's college could provide a safe and secure place to explore the boundaries of an art form that slides over into pornography and exploitation?" she says.

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